A Centennial History of Christ Church, Cincinnati.

William Henry Venable

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A centennial history of
Christ Church, Cincinnati

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CHRIST CHURCH AND PARISH HOUSE

A Centennial History

OF

Christ Church, Cincinnati

1817-1917

BY

WILLIAM HENRY VENABLE

CINCINNATI
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CONTENTS

INTRODUCTION, - - - - - - - - - - 5

I

THE FOUNDING OF CHRIST CHURCH, - - - - - 11

II

THE RECTORATE OF REV. J. T. BROOKE, - - - 30

III

FIFTY YEARS OF CHRISTIAN ENDEAVOR, - - - - 43

IV

AGENCIES FOR CHURCH AND PARISH WORK, - - - 71

V

GROWTH OF THE FREE CHURCH, - - - - - 80

VI

MUSIC IN CHRIST CHURCH, - - - - - - - 122

APPENDIX

LIST OF RECTORS, WARDENS, VESTRYMEN, ETC., - - 133

ACT OF INCORPORATION, - - - - - - - - 153

CERTIFICATE OF CONSECRATION, - - - - - - 155

KENYON COLLEGE AND BISHOP CHASE, - - - - 156

EXTRACT FROM ADDRESS ON "JESUS AND NATIONALISM," BY DR. W. S. RAINSFORD, MAY 17, 1917, - - - 157

ADDRESS OF REV. FRANK H. NELSON, MAY 17, 1917, 164

FROM THE SERMON BY THE RT. REV. BOYD VINCENT, D.D., BISHOP OF SOUTHERN OHIO, ON "THE CONTINUITY OF THE CHURCH," MAY 18, 1917, - - - - - 168

Introduction

THE history of civilization is largely a record of man's efforts to achieve political and religious liberty in order to organize and establish free institutions for the amelioration of society and of the individual. When the old Continental Congress at its last meeting, availing itself of the opportune occasion for making a great forward movement in the moral and civil affairs of the world, signalized its wisdom by enacting the body of law named with simplicity the Ordinance of 1787, liberty scored a permanent victory. For that later declaration of independence assumed the fundamental principle that civil and religious liberty should be the basis upon which the commonwealths to be formed from the territory northwest of the Ohio river must build their constitutions and their laws. It proclaimed absolute emancipation of the conscience by providing that no person in the region named shall ever be molested on account of his beliefs or his mode of worship. How immense was the potential gain which accrued to the people of the Ohio Valley from the mere announcement of the gospel of universal toleration, can best be realized by comparing the prejudice and bigotry of the days of the Revolutionary War with the more generous spirit that prevailed later.

It is interesting to recall that in the historic year, 1787, Dr. William White, of Pennsylvania, and Dr. Provoost, of the State of New York,

went to England and were there consecrated as American bishops of the Episcopal Church. When they reached London, they were formally introduced to the church authorities by the American Minister, John Adams. It is recorded that after some little delay, owing to the fact that Parliament was not then in session, the consecration took place, Sunday, February 4, in Lambeth Chapel. The two archbishops, the Bishop of Bath and Wells, and the Bishop of Peterboro "united in the solemn act of giving the apostolic succession to the American Church."

There is no personality more memorable and picturesque among those who figure conspicuously as itinerant preachers crying in the wilderness, than the Reverend Dr. Joseph Doddridge, who was born at Friend's Cove, Bradford County, Pennsylvania, October 14, 1769. He was ordained priest by the Rt. Rev. Bishop White, in 1800, and he labored in Pennsylvania, West Virginia, and Ohio, as missionary, establishing parishes, and became rector of a society in Zanesville in 1818. For twenty years prior to that date, we learn from a memoir by Narcissa Doddridge, he had been preaching frequently in various places in eastern Ohio, and there he had formed a number of congregations which afterwards became members of the diocese of Ohio.

But the most celebrated of the early Protestant Episcopal missionaries pioneering to the Great West is the one whom Rev. J. A. Spencer, in his "Sketch of the History of the Protestant Episcopal Church in the United States of America," graphically characterizes in the following words: "In the good providence of God, there was a man,

named Philander Chase, whose heart was turned in this direction. After considerable experience in missionary labors in various quarters, Chase set out for Ohio in 1817, determined to give himself to the work of an evangelist in that part of the United States. His labors were blessed, and he seemed to be the very man for the work to be done; hence in 1819 he was consecrated Bishop of Ohio. Every kind of labor and toil came upon him, but he bore up under it all. Yet the deep consciousness that, if the Gospel was to be preached, there must be men to do it—men, too, educated and trained for this special work, in a new country and among new settlers—pressed heavily upon his mind, and caused him to revolve anxiously what he was to do in such a state of affairs. He concluded to visit England, and to beg for means to found a college and seminary in Ohio for the education of young men for the ministry. The voyage was undertaken (though its expediency was doubted by many), and Bishop Chase obtained in all some thirty or forty thousand dollars in aid of his much cherished object. He returned home in July, 1824, and during the next two years was busily engaged in laying the foundation of Kenyon College and the Theological Seminary at Gambier (both names being derived from prominent donors to the cause). In due time the college went into operation, Bishop Chase assuming the presidency. Not long after, however, there arose differences of opinion between him and the professors as to the extent of the bishop's powers in this office. The convention of the diocese sustained the professors, which led to an immediate resignation by the

sturdy old man, not only as president of the college, but also as Bishop of Ohio. This was in September, 1831, and the case of his resignation came before the General Conference of 1832. The House of Bishops pointedly censured abandonment of the diocese under such circumstances; but in order that the Church should not suffer harm, the bishops united with the other house in approving the election of Dr. C. P. McIlvaine, who was consecrated Bishop of Ohio, October 31, 1832."

When in January, 1818, a convention of the Protestant Episcopal Church of Ohio was held at Columbus, the entire representation consisted of only two clergymen in full orders and but nine lay delegates. These eleven men unanimously resolved: "That we, the members of this Convention, are in communion with the Protestant Episcopal Church of the United States of America, and that we do adopt the general constitution and canons of said Church."

In an address made to Bishop Chase at Worthington, Ohio, on June 2, 1819, just one year after his election to the Episcopacy, his clergy, numbering but two persons, Rev. Samuel Johnston and Rev. Intrepid Morse, fervently declared that, with no ordinary feelings, they adverted to the present situation of the Church in the West. Said they: "It is a rose planted in the wilderness; may it be watered with the dews of Heaven."

More than a year before the few but devout representative men who composed the first Episcopal Convention in the State, assembled to form Ohio into a diocese and to elect a bishop, the organization of the Parish of Christ Church,

Cincinnati, occurred on May 18, 1817. At that time the town had a population of about nine thousand inhabitants and was described as a bright, beautiful little city, the metropolis of Ohio. "It extended," according to accurate testimony, "from the river to Sixth Street, and from Broadway to Walnut Street, and not much beyond those limits. The houses were interspersed with vacant lots not yet sold, which were covered with grass." Mr. Timothy Flint, himself a clergyman, on his way to the Mississippi Valley and the far South where he did missionary work, visiting the young "Queen City" in 1816, observed that the society in and about the place seemed to be copied after the New England pattern. In one of his letters he remarked that the people had "the same desires for keeping up schools, for cultivating psalmody, for settling ministers, and attending religious worship, as in the East." He noted that the ladies had formed a Bible and charitable society and that the town had a character for seriousness, good order, and public spirit.

It appears that prior to the organization of the first Episcopal parish in Cincinnati, four other denominations of Protestant Christians had established societies and erected houses of worship in the city, namely, the Presbyterians, the Methodists, the Baptists, and the Quakers.

I

The Founding of Christ Church

BISHOP CHASE gives the following graphic account of the circumstances attending the organization of the First Episcopal parish in Cincinnati, May 18, 1817. He says: "Dr. Drake, whose book, descriptive of that rising city (Cincinnati), had attracted the writer's notice, received him kindly, and made provision that he should preach at the brick meeting-house with two steeples the next day. The congregation was large and attentive, and at the close of the service the writer observed that if there were any present friendly to the Episcopal Church and desirous of forming a parish attached to her communion in that city, he would be glad to see them at Dr. Drake's immediately after the sermon. Repairing thither, there was a goodly number of the most respectable inhabitants, and among the rest was our late chief magistrate, * * * then known by his favorite name, 'General Harrison.' This distinguished gentleman at that time took an active part in promoting the institutions of religion in Ohio, and God raised him, by an unusual unanimity of suffrage, to the presidential chair of his country. May the same divine goodness continue to bless all the presidents of these United States, so that all things being settled on the best and surest foundations, may insure to our country

'peace and happiness, truth and justice, religion and piety, to the latest generations, through Jesus Christ our Lord. AMEN.'"

The residence of Dr. Daniel Drake was located on East Third Street, lower side, near Ludlow Street. Those who assembled there after attending the religious service conducted by the Rev. Mr. Chase, in the Presbyterian Church, organized a meeting the proceedings of which are carefully preserved in the written "Records" of Christ Church, the first entries of which are here transcribed:

"Be it remembered, that, on the Eighteenth day of May in the year of our Lord, one thousand eight hundred and seventeen, the Rev'd Philander Chase, late rector of Christ Church in the City of Hartford, State of Connecticut, preached and pronounced divine service according to the Liturgy of the Protestant Episcopal Church in this town of Cincinnati.

"Immediately after service he explained his views in coming into this State of Ohio and the success which had attended his labors in collecting and organizing churches to the glory of God and the good of human souls.

"Whereupon the following Instrument of Parochial Association was drawn up for signature, viz.:

"We whose names are under written, deeply impressed with the truth and importance of the Christian Religion, and anxiously desirous to promote its influence in the hearts and lives of ourselves, our families and our neighbors, do hereby associate ourselves together, and thus form a parish by the name, style, and title of the Parish

of Christ Church in Cincinnati, Hamilton County, State of Ohio, in communion with the Protestant Episcopal Church in the United States of America, whose Liturgy, Constitution and Canons, We do hereby adopt.

"*Signed,* Ethan Stone, Griffin Yeatman, William H. Harrison, Ar. St. Clair, Junior, James Taylor, Elijah Bemiss, Richard Fosdick, Thomas Danby, Wm. Ruffin, Thomas Henderson, Edward Horrock, George Williamson, James Chambers, Joseph Walker, Jacob Baymiller, William M. Worthington, William M. Alexander, S. D. Baldwin, Luman Watson, William Jones, R. D. Richardson, Hugh Lloyd."

Before the momentous meeting of May 18, 1817 adjourned, or, in the language of the minutes, "dissolved," the twenty-two representative citizens who had signed the "Instrument of Parochial Association," proceeded to elect as Secretary of the parish, William M. Worthington; Ethan Stone and Elijah Bemiss, as Wardens; William H. Harrison, William Ruffin, Richard Fosdick, James Taylor, and Griffin Yeatman, as Vestrymen, these officers to serve until Easter Monday, A. D. 1818. Ethan Stone was unanimously chosen delegate to represent Christ Church in a convention of the Protestant Episcopal Church in the State of Ohio, to be holden at Columbus on the first Monday in June, 1818. The zealous work of organization completed, and plans discussed for future practical realization of their cherished projects, the founders of what was to become a potent factor in the religious, social, and civic development of the Queen City of the West, dispersed to their several homes,

thrilled and strengthened by a consciousness of exalted purposes sure to be accomplished by the co-operation of sincere men and women pledged to the service of God and man. Historical inquiry into the character and lives of the persons who labored to establish the parish confirms the conviction that they were good and faithful servants who amply deserve the plaudit, Well Done! They were men of affairs, conservative American citizens, who, feeling that the individual naturally owes a duty to the community in which he dwells, and to the city and the country which sustain his private career, took pride and pleasure in participating in the moral responsibilities of public life, carried on by means of institutions.

Inevitably the Vestry, as soon as the parish was organized, realized the necessity of providing a suitable place of worship. At first the congregation met together in a large room of a cotton factory on Lodge Alley. Afterwards the Presbyterian Church, a frame building which stood on the corner of Fourth and Main Streets, was used as a place of assembly, and after Easter, in March, 1818, a Baptist Meeting House on West Sixth Street was occupied at first on lease, though the property was purchased in 1821, the year in which the Church was incorporated. The Wardens, Ethan Stone and Elijah Bemiss, reported to the Vestry, April 28, 1818, that they had extended to the Rev. Samuel Johnston, of Buffalo, N. Y., a call to supply the clerical office for one year. This call was accepted, but prior to the installation of the first rector, March 23, Rev. Mr. Cooper conducted the services. It was stipulated, at the beginning, that Mr. Johnston was to be

Christ Church, 1818-1835

allowed a salary of seven hundred dollars, a sum which within a few years fell to five hundred dollars and even less. Truly a day of small beginnings financially, and of stringent economy! The amount received for the sale of fifty-four pews in the Sixth Street church in 1820 was but eight hundred and ninety-one dollars.

The Rev. Samuel Johnston, first rector of Christ Church, who ministered its clerical affairs from March, 1818, until August, 1827, was born in Middletown, Connecticut, August, 1787. He was a son of Captain Samuel Johnston, who was drowned at sea. We learn from an authentic source that the son "was placed in a counting house in the city of New York, but having predilections for the Christian ministry, he retired from mercantile pursuits, and entered Union College, Schenectady, New York, where he subsequently graduated." He later attended the General Theological Seminary, New York City. After his ordination he did missionary work for the Episcopal Church in western New York. He organized the Parish of St. Paul's in Buffalo in 1817. At the time when he entered upon his duties as rector of Christ Church, he was in his thirty-first year.

Mr. Johnston was a delegate to the convention of Episcopal clergymen which met at Columbus, Ohio, in June, 1818, about eight months before the State became a diocese, and the Rev. Philander Chase was elected its first Bishop. To this Convention, Mr. Johnston reported: "The Church at Cincinnati, which was organized under the zealous labors of Rev. Mr. Chase, is flourishing. Many of the congregation are regularly brought up in the Church, familiar with her doc-

trines and alive to her interests. Many families, for want of our services, have heretofore connected themselves with other denominations. But we may safely say, that there are about fifty Episcopal families who regularly attend divine worship. They are remarkably attentive to the service, and the responses are made with animation and propriety. Several of the congregation appear to be impressed with the great duty of making their calling and election sure. The hope is indulged that the seed sown may be watered with the showers of divine grace, nourished with all goodness and produce fruit unto holiness."

That the spirit of devotion which the rector discerned in his people was practical and sincere was evidenced by the prompt and energetic manner in which they set about creating those agencies that must co-operate with the clergy in every well-organized Church. "Some members of the organization," wrote the pastor, "deserve commendation for their zeal in cultivating sacred music. A good choir is formed, and the style of their performance is very creditable to themselves and the congregation. The music will be still further improved when an organ, which is now expected, shall have arrived." The Sunday School was established in 1818, and that most serviceable association, "The Ladies' Benevolent Society," began its vigilant ministrations as early as the year 1819. This was the forerunner of the "Helping Hand" Society, and of other indispensable organizations now forming integral parts of the "Woman's Auxiliary."

Instinctively the members of the newly-formed parish felt it to be a sacred and imperative duty

to make provision for the sepulture of their dead. Among the first acts of the Vestry was one authorizing Arthur St. Clair, Jr., son of General St. Clair, to procure a certain piece of ground for a place of burial for the deceased of the Church,—a lot situated on the east side of Elm Street, north of the present Twelfth Street. This lot, measuring 66 feet by 100, was purchased, costing $3,000, and the care which it entailed upon the Church was great, as the records amply testify. The office of Superintendent of the Burial Ground was an important position. It is interesting to find the minutes of a Vestry meeting held more than ninety years ago, telling that Dr. Daniel Drake and others volunteered to raise funds by private subscription, for the purpose of setting out trees around and in the Presbyterian and the Episcopal burial grounds, and for the enclosures of the same with a suitable wall, or otherwise, and erecting stiles over the same. Responding warmly to the generous proposal of Dr. Drake and others, the Vestry resolved, "That this Board do consent and highly approve of the same, and so far as the burial ground of this Church is interested therein, do hereby appoint Rev. Samuel Johnston, Richard Fosdick, and John P. Foote a committee to receive funds therefor and superintend and carry into effect the improvements aforesaid."

As was to be expected, the people of Christ Church and their first rector sympathized with Bishop Chase and his strenuous efforts to establish an Episcopalian Seminary in Ohio; and when that heroic leader's bold action in going to England to solicit contributions to assist in the great enter-

prise he had so much at heart, drew severe criticism from Bishop White and others in high authority, involving Bishop Chase in many controversies, the zealous people who so recently had been organized into a parish were quick to defend the man in whom they had perfect confidence, and therefore, in November, 1823, they reported "A Declaration and a Protest," of which five hundred copies were printed to be sent to the bishops and clergymen of the Episcopal Church all over the United States.

In December, 1824, the Episcopal Church and the community suffered a lamented loss by the removal from Cincinnati to New England of Edward Hallam, whose departure called forth from the Vestry this tribute of high regard: "Resolved, that the thanks of the board be presented to Mr. Edward Hallam, late one of the Wardens of Christ Church, for his long, steady, and faithful service and attention to the interests and welfare of the Church: that the board reciprocate to him the most unfeigned sentiments of esteem and friendship with earnest prayer for his prosperity and happiness."

The relations between those who administered the business affairs of Christ Church and its rector, at first so cordial and harmonious, were, for various reasons, destined to be disturbed by notes of discord. One just cause of impatience on the part of the minister was the unstable tenure of his position, which notwithstanding its sacred character was rendered undignified by the fact that according to the rule of the Vestry, a re-election of the rector was required annually. As Dr. Stanger remarks in a sketch of the early his-

tory of Christ Church, this condition insisting upon the minister "having a new call and a new scale of salary made every Easter Monday," was reasonably resisted.

Though the scale of salary was set exceedingly low, the Church soon fell in arrears of pay to their pastor. In those days it was difficult, in the West, to command ready cash even for the discharge of the most urgent debt of honor. Mr. Johnston found himself obliged, repeatedly, by word of mouth and in writing, to call attention to his pecuniary embarrassments. At a meeting held July 25, 1822, a letter was laid before the board by Mr. Jolley, from the rector, requesting that the Vestry should make some arrangements for a speedy liquidation of a part of his salary; and a suggestion made by Mr. Jolley that in consequence of the letter the Wardens had deemed it expedient to convene the Vestry to "take some order thereon." On November 5, 1823, a Committee appointed to ascertain the state of accounts between Rev. Samuel Johnston and the Church, made a report, "that there was due to him on a balance of account existing previous to incorporation of the Church, including interest, the sum of $1,206.57, and the further sum of $150.74 on account of his salary to October 1, 1823." Owing to a communication from Mr. Johnston, concerning his financial affairs, it was voted by the Vestry on Sept. 4, 1824, "That General William Henry Harrison and William J. Jones be a committee to procure subscriptions for the purpose of paying the rent of Mr. Johnston's dwelling house."

The mutual irritations produced by difficulty and delay in adjusting money matters, though

painful, were not so serious as the irreconcilable differences which divided the pastor from the Vestry on vital questions of conviction and Church policy. A written communication from Mr. Johnston on the desirability of enlarging the church edifice met with no favor from the gentlemen to whom it was addressed, but they disposed of the rector's appeal by voting it inexpedient to act upon his advice. A suggestion made more than once by Mr. Johnston, that he should be regularly inducted as rector of the parish and that the church should be consecrated, was disregarded on the assumption that the ceremonies proposed were inexpedient at that time. When, on July 1, 1826, the Vestry being apprized that their pastor desired to ascertain the opinion of the board on the expediency of taking up a collection in the church for the benefit of the American Colonization Society, that opinion was given in the following words: "Resolved, as the opinion of this board, that the present condition of the financial concerns of the Church, and the many and heavy calls upon the members of the congregation to objects indispensable to the prosperity of the Church, would not at this time justify a collection for the purpose proposed."

During the nine years and some months in which Mr. Johnston officiated with ability and zeal, as rector of Christ Church, the relation existing between him and some of the most influential members of the Vestry, became more and more strained, until in July, 1827, for what particular provocation the records do not reveal, the Vestry, at a special meeting "Resolved, as the opinion of the board, that the temporal and spirit-

ual condition of Christ Church, Cincinnati, might be improved by the employment of another minister in the place of Rev. Samuel Johnston.

"Resolved, that it is expedient to suggest the fact in the foregoing resolution to the Rev. Samuel Johnston, to the end that, if he think proper, the same may be submitted to the consideration of the congregation."

The rector immediately made the following explicit reply:

Cincinnati, Aug. 1, 1827.

"Gentlemen:

"A copy of the resolutions submitted at a special meeting of the Wardens and Vestry of Christ Church, Cincinnati, has been received and the contents noted.

"Having the interests of my Redeemer's Kingdom at heart and also the spiritual welfare and increase of the congregation for whom I have long labored with unwearied assiduity, and presuming from the tenor of the Resolutions that my labors are not satisfactory to the people of my charge; I have determined with the advice of my friends to tender to you my resignation: you will therefore no longer consider me as the minister of Christ Church, Cincinnati. With sentiments of affectionate regard for the Congregation for whom I have officiated, and with prayers for their future growth in grace,

I am, Gentlemen,
Your obedient Servant,
Samuel Johnston."

Fairly investigated, in the light shed by the testimony of the manuscript records of Christ

Church and of other available documents bearing upon the subject, the causes of the rupture just described are sufficiently explained by the fact that the nature of man is human, and that men differ in disposition and opinion. In response to the rector's letter, the Vestry, on August 8, 1827, unanimously resolved:

"That this Parish appreciate in the most sensible manner, the unwearied assiduity with which the Rev'd Mr. Johnston has ever discharged his duties in the promotion of the spiritual and temporal concern of this Church, and that in taking his final leave of the solemn and interesting relation which for many years he has sustained to this Church and Congregation, he will carry with him their sincerest esteem for his virtues; their warmest acknowledgment for the zeal with which he has so uniformly administered the duties of his station, and their most devout wishes for his present and future usefulness and well-being."

Nine days after this complimentary resolution was adopted, there appeared in the newspapers the announcement that: "Hereafter the Rev. Samuel Johnston will perform Divine Service in College Chapel, commencing next Sunday, at the usual hour." The Vestry and Wardens at the next meeting, resolved "That to prevent any misunderstanding of the facts and circumstances connected with the separation of the Rev. Samuel Johnston from Christ Church, it is expedient to publish, in pamphlet form, the proceedings of this board and Christ Church Parish, on the subject, together with the correspondence in relation thereto, between the Rev. Samuel Johnston and

Charles Hammond, Esq." Charles Hammond, Secretary for Christ Church during this period of stress, a very able, industrious, and learned man, was editor-in-chief of the Cincinnati Gazette. An intimate friend and adviser of Clay, he was pronounced by Webster, "the greatest genius that ever wielded the political pen." The pamphlet suggested by the Vestry was not issued. The excitement occasioned by earnest discussion both within the Church and without, continued for months. As late as November 3, 1827, a petition was presented to the board, signed by a number of pew-owners and renters, and others, requesting the Wardens and Vestry to recall the Rev. Samuel Johnston, but the request was not complied with. Meanwhile the popular ex-pastor of the mother Church continued his Sabbath services at College Chapel, and a Methodist Episcopal clergyman, the Rev. Dr. Bishop, officiated for a time, performing very acceptably a suitable Sunday service for the congregation which assembled in Christ Church. Not until many months after Mr. Johnston tendered his resignation was the vacancy filled by a successor, the Rev. Benjamin P. Aydelott who resigned his charge as Rector of Grace Church, Philadelphia, to become head of Christ Church, Cincinnati, at a salary of eight hundred dollars per annum. Dr. Aydelott began his ministration early in May, 1828. Through much of the troublous period preceding the secession of Mr. Johnston and his adherents, and in the first years of Dr. Aydelott's rectorate, Mr. John Jolley was Senior Warden. He was followed in that office by Henry Gassaway, who was Senior Warden for the year 1830.

Rev. Samuel Johnston's energetic labors resulted in the establishment of a new Episcopal Parish, the St. Paul's, organized in 1828. Fifty-five communicants followed their former pastor into his new church, while only thirty-two welcomed Mr. Aydelott when he first entered upon his pastoral duties in Cincinnati. St. Paul's Church continued to thrive under the assiduous care of Mr. Johnston, who remained its rector until the date of his death, May 22, 1833. His people erected a stone building on Fourth Street, south side, between Walnut and Vine, which in the year 1882 was sold for $87,000, and was torn down, giving place to a business block, a union having been made of the St. Paul's Parish with St. John's Parish, the two merging into one under the name of St. Paul's, and occupying the church on the corner of Seventh Street and Plum. In the chancel of this distinguished edifice, now the Cathedral of the Diocese, with which so many names of great and good men are associated, the visitor interested in the history of the Episcopal Church may see a memorial tablet appropriately dedicated to the Rev. Samuel Johnston, first rector of St. Paul's Parish, Cincinnati, Ohio. It is pleasant to recall, in this connection, that Mrs. Margaretta Elizabeth Johnston, wife of the clergyman, daughter of a Presbyterian minister of Norfolk, Virginia, was much loved and respected by the parishioners of Christ Church, and in her widowhood many substantial courtesies were extended to her by the Vestry. She lived to the ripe age of eighty-four, dying in October, 1873.

Writing more than fifty years after the occurrence of the events which created a "serious

schism," in the congregation of Christ Church, Rev. Dr. Stanger, who became rector in 1876, says: "But though the old Church had been weakened numerically, she seems to have put on new strength. The new pastor began laboring in season and out of season. Besides the regularly appointed services of the Church, weekly prayer meetings were held from house to house. Previous to the reception of the Lord's Supper the communicants were gathered together to a service especially preparatory to the holy ordinance. Thus, by frequent services for prayer, and by assiduous pastoral work, new and deeper life sprang up in the old field. Vestry meetings decreased in number and increased in interest. Larger annual expenses seemed to be met with less effort." On February 7, 1829, a committee appointed to obtain subscriptions for means to enlarge the Church edifice, reported that they had secured collections to the amount of $1,445. A week later, the Executive officers voted that a committee consisting of Mr. Foote and Mr. Gassaway be authorized to make purchase of a lot for a site for a church edifice if they succeed in obtaining the funds for that purpose. Desired alterations were made in the Sixth Street house of worship, after the completion of which the thanks of the board were formally presented to the Trustees of the "Reformed Associated Methodist Society," for the use of their church building during the time Christ Church was undergoing repairs. Following the new line of progress Dr. Aydelott, July 3, 1830, announced that he would preach a discourse on the subject of the "American Colonization Society," and that a collection would be taken to

aid the same, a course of proceeding which, four years before, had been condemned as inexpedient.

Bishop Chase, in his annual "Address to the Episcopal Convention," on September 8, 1830, makes interesting mention of a visit he had recently paid to Cincinnati, where, thirteen years before, he had organized the first Episcopal Parish in the "Great West." He says: "From Portsmouth I passed in a steamboat to Cincinnati. Here I officiated frequently, and confirmed in the Parish of Christ Church ten persons, and in St. Paul's thirty-five. The Vestry of the former Church had, much to their praise, enlarged their Church; but I am sorry to state they did not see fit to request its consecration. A solemn service, so evidently tending to pious efforts, ought not to be laid aside but for reasons of necessity."

Many evidences of prosperity signalized the progress, financial and spiritual, of Christ Church in the red-letter year, 1833. Dr. Aydelott was voted a considerable increase of salary. The Vestry ascertained that a lot situated on the north side of Fourth Street, between Sycamore and Broadway, one hundred feet in front and one hundred and thirty-three in depth, could be obtained as a building site for a new edifice at the price of ninety dollars per front foot. Stimulated and encouraged, the Vestry declared June 30, that through their committee they had not been able to learn what amount of money could be procured by private subscription but that they believed no serious difficulty existed to the erection of a new Church. "At this moment," to use their exact words, "every consideration of duty and regard for the venerable system of worship in which as

Episcopalians and Christians we profess to unite, seems to urge upon the members of our congregation to be up and doing—and with suitable effort the good work will doubtless be accomplished."

Opportunely a proposition was received from the German Lutheran Society offering to purchase of the corporation of Christ Church, the Church edifice on Sixth Street for the sum of seven thousand dollars. This offer was accepted and the property was disposed of on the terms stated. Subscriptions to the fund for building a new church were sufficient to warrant the undertaking of the great enterprise, and the eligible lot on Fourth Street was duly purchased from Messrs. Vanhorn and Whitcomb, according to the condition of their proposition, for $9,000. A committee consisting of Messrs. Phelps, Cope, Carneal, Wm. R. Foster, and John P. Foote, were chosen to have in charge the erection of a suitable new building and were instructed to proceed immediately to obtain plans and estimates which they should submit to the consideration of the board at as early a period as was practicable. On August 24, 1833, the Building Committee reported that according to such estimates as they were able to obtain, the cost of the new church would be about $20,000. They submitted an architectural design modeled on the plan of the English Church at Stepney, London. Stepney, the locality, was one of the so-called Tower Hamlets of historic note, and the old church was situated about two miles east of St. Paul's Cathedral.

During the period required for the erection of the new building the congregation held their serv-

ices in Mechanics' Institute Hall which was engaged at one dollar and fifty cents per Sunday.

On the first of February, 1834, an agent of the Vestry negotiated with Messrs. Corrie & Habig of Philadelphia to construct a new organ to correspond with the general style of the new church edifice and to cost $1,675.

As the time drew near when the anticipated completion of the new building must be considered, the rector addressed a formal letter to the "Gentlemen of the Vestry, suggesting the desirability of providing an assistant to aid him in his increasing labors and cares of the Parish," and urging that "We ought to go into the new Church full of the spirit of Christian enterprise, and prepared not only for more vigorous but more extended exertions." The Vestry responding declares that, whereas the state of Dr. Aydelott's health is such that he can not with safety to himself fully perform the service of the Church in the morning and afternoon of Sunday without assistance, that if a desirable individual could be found he should forthwith come to Cincinnati with the express understanding that if Dr. Aydelott, the congregation and himself, were mutually satisfied, he should at once receive the appointment of assistant minister, and that he should be allowed a salary of $1,000.

Efforts to obtain a satisfactoy assistant having failed, Dr. Aydelott recommended the appointment of an associate rector and nominated Reverend John T. Brooke of Georgetown, D. C., for the position. However, after considering the proposal, Mr. Brooke declined the appointment of Associate Rector, whereupon Dr. Aydelott, in

a letter dated March 7, 1835, tendered his resignation, which was accepted and a call was extended to Mr. Brooke.

The Wardens and Vestry of Christ Church, in taking official leave of Dr. Aydelott who had faithfully served the parish for seven years, from March 14, 1828, to March 7, 1835, expressed their esteem of him in the resolution: "That this Board tender to their late pastor their deep conviction, that under God his labors in the cause of the Gospel have been greatly blessed; and their sincere prayer that his health may be restored and that wherever duty may call him his efforts in the great work of the ministry may be crowned with success."

The new church was opened for Divine service, March 22, 1835.

II

The Rectorate of Rev. J. T. Brooke

REV. JOHN THOMPSON BROOKE was born February 4, 1800, at Frederick, Maryland. From an excellent sketch of his life, contributed to a Cyclopedia of Biography, we learn that "He was educated in a good classical school in Frederick, and having studied law in the office of Hon. Roger B. Taney, late chief justice of the United States Supreme Court, he was admitted to the Bar and practiced law for two or three years, when he determined to abandon that profession and prepare himself for the ministry instead. For the purpose he entered the theological seminary at Alexandria, Virginia, and was ordained an Episcopal minister, by Bishop Moore, in 1826. After a ministry of three years at Martinsburg, Virginia, he accepted a call to Georgetown, District of Columbia, where he preached for six years—leaving that place in 1835, to take charge of Christ Church, at Cincinnati, Ohio. Here he preached with much success for twelve years, building up the wealthiest Episcopal Parish in the West—at the same time always taking a prominent part in the councils of the Church, and especially in the general conventions, where he was recognized as a strong Western champion of conservative churchmanship."

When Mr. Brooke entered upon his responsible duties as rector of Christ Church he was in

the prime of life, having completed his thirty-fifth year, and he came to Cincinnati, disciplined by the experience of nine years of parochial work. According to the terms of his engagement he was to receive a salary of fifteen hundred dollars per annum, and begin his services formally on Easter Monday, April 20. This was a month later than the ceremonies which signalized the opening of the new church and in which Dr. Aydelott probably took the leading part. It was a good omen that before the elegant and expensive edifice on Fourth Street was occupied for the manifold uses to which it was dedicated, the Vestry officially resolved that a meeting of the parish be called for the purpose of making arrangements to extinguish the debt of the church and that the Secretary be requested to give notice of the same in the public papers.

From the start of his long and active career as rector, Mr. Brooke freely took the initiative, with admirable tact and amiability, as an adviser and guide, in all vital doings concerning the affairs of the parish. In the spring of 1836, after consultation with the rector, a committee representing the Vestry proffered to the Society of St. Paul's Parish, which as yet had not completed the church edifice they were building, the use of Christ Church on Sunday afternoons. They also tendered the use of the "Lecture Room" for a place of worship temporarily. The graceful amenity was appreciated and the offer of the use of the church for Sunday afternoons was cheerfully acceded to, "though that of the room on Friday evenings was declined for the reason that the St. Paul's congregation preferred assembling with the

members of Christ Church, who on Wednesday evenings held their regular meetings for prayer and exhortation."

Christ Church was consecrated October 30, 1835, by the Rt. Rev. Bishop McIlvaine. On June 4, 1836, on motion of the rector, it was voted by the Wardens and Vestrymen in council, that the Rev. Thomas Horrel be made assistant minister for one year, providing that the salary shall not exceed three hundred dollars a year. Mr. Horrel accepted the position and served the church for three months, then resigned, leaving the city. The next year, "in deference to a letter from the rector," the Rev. A. T. Bledsoe was elected to the same station at a salary of $600, but he also, after a few months, retired, January 27, 1838. At the same period the sum of $500 was added to the salary of the rector, which now amounted to $2,000.

The movement so promptly inaugurated to extinguish the church debt led to a thorough investigation and auditing which produced a somewhat discouraging effect upon the benefactors of the parish. A committee selected to determine the best and most equitable plan of providing for the discharge of the claims pressing for payment, reported that the entire cost of the building lot and the church edifice had been estimated at $37,270, and the price of the pews was fixed to produce in the aggregate that amount. Since that appraisement, the mechanics and others employed in the building had rendered their bills, and instead of $37,270 being the entire cost agreeable to their estimates, the committee found, to their "surprise and mortification, that it exceeded $50,000." The

mode they proposed for the payment of this large sum was by voluntary contributions *pro rata,* upon the value of the pews, as assessed, by all the pew-owners. In order, therefore, to meet the obligation which a complete investigation of the financial facts imposed upon those who were responsible, it was necessary to assess twenty-five per cent upon the value of the pews.

Bishop McIlvaine, who, in 1832, had been promoted to the Episcopacy of Ohio, succeeding Bishop Chase, and who resided at Gambier as head of Kenyon College, was solicited urgently by Dr. Aydelott and others connected with Christ Church, in the year 1834, to make his official home in Cincinnati. The desirability of urging these appeals to the Bishop was even more strongly felt in 1836. Dr. Brooke during a late visit to the Convention at Cleveland had some conversation with the Bishop upon the subject of his removal to Cincinnati, and as the Bishop's connection with the college at Gambier was about being dissolved, the time seemed opportune for a united effort to induce him to make the Queen City of the West his headquarters. At the instance of Mr. Brooke, a consultation held at Christ Church resulted in the unanimous agreement that if anything was done toward influencing Bishop McIlvaine's action it should be done "in perfect harmony with the Church of this city," to which end a committee of three was appointed to confer with a committee of St. Paul's Church, represented by its minister, Mr. Haight, and others. As Bishop McIlvaine was finally prevailed upon to remove to Cincinnati, we may fairly infer that he felt the force of the per-

suasions of his many devoted friends in the congregation ministered to by Rev. Mr. Brooke and Rev. Mr. Haight.

Naturally accepting the leadership which, by virtue of its historical precedence and its prominence, was assigned to it by younger parishes in the State of Ohio, Christ Church, especially during the first decades of the planting and growth of Protestant Episcopal institutions in the West, exercised a potent influence in those councils which determined the organic relations and adjustments of the several churches to the diocese. It was resolved by the Vestry of Christ Church, in August, 1839, that the delegates elected to represent them in the next Convention be instructed to vote that the salary of the Bishop be fixed at two thousand dollars per annum, and that such sum be assessed upon their own church for their portion, as these delegates deem just and proper. The next annual Convention was to be held at Steubenville, Ohio, and the Cincinnati members chosen to attend it were D. K. Este and Bellamy Storer, devoted and efficient men, both of whom, for many years, rendered the most valuable service to the Church of their choice. They were partners in law from 1817 to 1821, and each gained great distinction before the Bar and subsequently rose to the dignity of a seat upon the Bench of a superior Court. Judge Este was elected Senior Warden of Christ Church in 1832, and he labored in that capacity for nineteen years. Hon. Bellamy Storer discharged with indefatigable care, successively, the duties of Secretary, Vestryman, Junior Warden, and Senior Warden. Under the wise and judicious guidance of officers like these,

and inspired by the eloquent preaching and the Christian example of Mr. Brooke, the Church prospered spiritually as well as in its material interests.

When the announcement reached Cincinnati, his old home, that William Henry Harrison, President of the United States, had died, in Washington, April 4, 1841, the deplorable tidings were received by his former fellow vestrymen and numerous other friends in Christ Church, with profound grief. At the board meeting of April 12, the universal and sincere feeling of the congregation and of the community was expressed in the words of the following preamble and resolution:

"Whereas, it has pleased Almighty God in His wise providence to take out of the world our honored Chief Magistrate, William Henry Harrison, who was during his residence in our vicinity an attendant upon the worship of this Church and within the parochial cure of the same:

"And Whereas, the deceased did on occasion of the delivery of his Inaugural Address, solemnly and distinctly own his profound reverence for the Christian religion:

"And Whereas, while others are celebrating his civic virtues and military achievements, we deem it becoming in Christian societies and ecclesiastical corporations, to honor the memory of a high public functionary, who has honored the Gospel by regular attendance on its instituted worship and by publicly and solemnly avowing his profound reverence for it, as a revelation from God: it is therefore

"Resolved, That, as a testimony of our respect, the pulpit and chancel of this church, and the pew

heretofore occupied by the deceased, be hung with mourning until the Sunday preceding the fourth day of July next:

"Resolved, That we tender our sympathies to the bereaved widow and family of our late Chief Magistrate and pray that they may be sustained by the consolations of the Gospel."

Progress in the march of scientific improvement, near the middle of the nineteenth century, was marked by the interesting fact that in November, 1843, the pastor of Christ Church was requested to bring the subject of lighting the church with gas before the congregation, with such explanatory remarks as he might deem appropriate in regard to the proposed innovation. In the following month, the committee on lighting was authorized to employ Mr. John Critchell to light the church, and soon thereafter gas fixtures were supplied and the committee was further instructed to contract with the Gas Company to supply gas by the year. The first bills for the new luxury, amounting to $23.72, were presented April 1, 1844.

Near the close of the year 1845, the Vestry reported that while lamenting the prudential detention of the rector from his pastoral duties they most heartily concurred in such measures as he and his medical advisers deemed expedient for the restoration of his health. Extracts from a letter addressed by Dr. Brooke to the Wardens and Vestry on March 7, 1846, are here reproduced in order to explain the cause of his temporary withdrawal from the onerous labors which he had discharged so faithfully for eleven years. These were his frank and affectionate words:

"Brethren,

"The object of this communication is to send in to you my resignation of the Rectorship of this Church to take effect on the 12th day of May next. * * * I have not sufficient vigor of health to sustain the full public labors of the Church and to meet, even as imperfectly as I have heretofore done, the various other calls of the parish. * * * It is my present wish and purpose to occupy, for at least two or three years, some limited and retired sphere, in which I may be so relieved from unceasing and imperious labors, as to give time both to invigorate my health and repair my mind. With a view to obtain such a situation I have written to clerical friends in the East as well as in the West. And I entertain the hope that a suitable field will be opened to me by the time I have desired my resignation to take effect, which will be the 12th of May next.

"That day will just close the eleventh year of my ministry among you. And in looking back over that period, I can not but rejoice over the precious though comparatively small spiritual fruits of my labors, and most sincerely thankful do I feel that the congregation has been throughout so united and harmonious, and that the intercourse between us as pastor and people has been so uniformly kind and affectionate.

"My present decision, I assure you, brethren, has not been reached without repeated and severe struggles of feeling. To relinquish a permanent position and to give up a competent support for one likely to be more limited and uncertain, have been, in this instance, comparatively small sacrifices. For in laying aside these advantages, I

have felt that I should be laying aside with them, heavy burdens and responsibilities. But the thought of parting with many friends, to whom I have so long ministered in public and in private,—in their joys and sorrows, has indeed cost me much pain. This single and strong tie of affection, I believe has held me back from my present step, for many months."

This affecting resignation was accepted, to take effect on August 15, 1847. Meanwhile, the Rt. Rev. Bishop McIlvaine was requested to act as rector of Christ Church, until a permanent appointment could be made of a minister to fill the vacancy. On June 27, 1847, Dr. Brooke, in a communication to the Church, explained, "I expect to assume the charge of Harcourt Parish, Gambier, in connection with the Professorship of Pastoral Divinity in the Theological Seminary of the Diocese. * * * The reasons which influence me are various, but I should be wanting in candor and faithfulness if I did not mention as my principal one the depressed state of the period and my own inability to perform such active and varied clerical labors as would be likely under the Divine power to improve it. It is true that the Church is in a high degree temporally prosperous. It is equally true that large accessions to the communicants of a Church are not always sure evidence of its spiritual growth, much depending upon the standard of communion adopted, and I am thankful to be able to say that the standard in the Church has never been lowered to favor the mistaken views of any who are disposed to be satisfied with an unspiritual or merely worldly religion; sincerely do I pray that it never may be."

RECTORATE OF REV. J. T. BROOKE

Dr. Brooke having resigned his pastorate to the regret of all concerned, the beloved Bishop of the Diocese, the Rt. Rev. Charles Pettit McIlvaine was solicited to undertake the duties of rector, and in a formal letter expressed his willingness to do so until the vacancy could be filled by a permanent appointment. Much to the gratification of the Vestry and Wardens, who were relieved of pressing anxieties by his compliance with their wishes, the Bishop took charge of the parish beginning August 15, 1847, and continued his ministrations for one year; after which the Rev. Alfred Blake was elected rector pro tem. Unremitted but unsuccessful endeavors to secure a satisfactory pastor to take the place of the favorite shepherd they had lost, occupied the vigilant attention of the Church officers for many months. No fewer than five clergymen of "light and leading," located prominently in as many centers of influence in the United States, were approached. These were Rev. Thomas M. Clark, of Boston; Rev. M. Newton, Philadelphia; Rev. E. Carter Hutchinson, St. Louis; Rev. C. M. Butler, Washington City, who six years afterward accepted a call to the rectorship of Christ Church, Cincinnati; and Rev. R. W. Nicholson, New Orleans, the eminent churchman who, in 1851, in Cincinnati, founded the parish of St. John.

On the fourth of January, 1849, the position of rector was again offered to Dr. Brooke, whose health by that time had somewhat improved. The letter of acceptance which he sent from Gambier closed with the words: "For my sense of my insufficiency for the responsibilities of so important a position, I must of course seek my main relief

in the strength of Him who says, 'My grace is sufficient for thee,' but I have the additional consolation of feeling that after mature deliberation my duty to accept the call appears to be plain and that I am not going among strangers, but returning to a home among old and true friends." He added that according to the understanding, he expected to assume the renewed duties of rector on Easter Monday, with his trusted comrade and brother Reverend Alfred Blake as assistant minister. Fortunately for the rector and for the congregation, Mr. Blake continued for three years to perform the many and important duties of his office with great ability.

Although Dr. Brooke, with habitual, conscientious thoroughness faithfully discharged all his functions as preacher and pastor for a year and a half, his health still remained insecure, and when the summer of 1850 came on, and the church edifice was undergoing some repairs, by a vote of the Vestry the clergymen had the privilege of suspending the usual services. It was also voted that a leave of absence of sixty days be given to the rector. The effect of this relaxation, though beneficial, did not entirely restore him to his normal vigor, and therefore he at length again decided to give up his charge, which he did; and though the letter of resignation was at first laid upon the table, it was finally accepted with unfeigned reluctance, as the following beautiful tribute adopted unanimously by his devoted associates, the Wardens and Vestrymen, testifies:

"Resolved:

1. That while we recognize the necessity which is about to produce a separation from one so

long honored and loved as a friend, a teacher, and a Christian minister, we can not dissolve the connection which has bound him to us, without the deepest sensibility and the most profound sorrow.

2. That the long and faithful service of Dr. Brooke, his eloquence, ability and conscientious independence in the pulpit, his manly and fearless opposition to heresy, worldliness, and error, his honorable and exemplary Christian walk, and his many social virtues which through so many years have secured for him the affection and reverence of his people, entitling him to their lasting gratitude; and we extend to him accordingly the feeble but unfeigned expression of our thankfulness for the past and our best wishes for the future.

3. That, believing as we do, that the modesty, teaching, and example of Dr. Brooke have been eminently salutary and instructive, that his vigilance as a shepherd and watchman over a numerous flock have been unceasing, and that his faithfulness has been blessed to the edification of an attached congregation and as we hope to the conversion of not a few, we can not but deplore the decision which is about to deprive us of his invaluable services, while we respect the conscientious motives which have induced that measure."

After retiring from his exacting responsibilities in Cincinnati, Dr. Brooke resumed the lighter duties of his professorship in Gambier, occasionally preaching in the college chapel. In 1853 he removed to the East and took charge of the Church of the Ascension in Baltimore, Maryland, his native State. But the following year he resigned in order to become rector of Christ Church,

Springfield, Ohio, where he continued to preach six years longer before giving up the active work of the ministry. He had seven children, two of whom became clergymen, Rev. Pendleton Brooke and Rev. Frank Key Brooke. Dr. John Thompson Brooke died August 19, 1861, and he was buried in Spring Grove Cemetery, the beautiful necropolis, which on the day of its dedication in 1845, he had consecrated in a memorable prayer.

III

Fifty Years of Christian Endeavor

SUBSEQUENTLY to the resignation of Rev. J. T. Brooke, the rectorship of Christ Church was offered, in quick succession, to the Rev. Richard Newton, of St. Paul's, Philadelphia; to the Rev N. V. D. Johns, Baltimore, Maryland; and to the Rev. W. R. Nicholson, New Orleans; who each declined to accept the position. At last, on May 5, 1852, the Rev. Dudley Atkins Tyng, by a unanimous vote of the Vestry, was chosen rector at a salary of $2,000, raised in less than twelve months to $2,500. He assumed charge September 16, 1852.

A son of the distinguished Dr. Stephen H. Tyng, Sr., the Rev. Dudley A. Tyng was born in Prince George County, Maryland, January 14, 1825; was educated at the University of Pennsylvania and at Alexandria Seminary; was made a deacon in 1846 by Bishop Mead; had been assistant minister in St. George's Church, New York City, of which his father was the former rector; and he was at the head of a parish in Charles Town, Virginia, when called to Cincinnati. He is mentioned in the "History of St. George's Church" by its author, the Rev. Henry Anstice, D.D., as having been "singularly gifted and eloquent." When he began his labors as minister of Christ Church he was but twenty-seven years of age, and it is not strange that, being perhaps an aggressive,

enthusiastic innovator in some directions, he met with more or less criticism, though he was much admired and respected. A prominent Episcopal clergyman, formerly of Cincinnati, in a sketch of the career of the brilliant young preacher, remarks that "his desire to increase its usefulness by popularizing Christ Church does not seem to have been appreciated by some in authority." Be that as it may, Mr. Tyng offered his resignation on April 19, 1854, to take effect May 15, feeling a natural eagerness to accept the rectorship of the Church of the Epiphany, Philadelphia, whose people had most cordially solicited him to become their pastor.

A call was extended, July 7, 1855, to the Rev. Clement M. Butler, of Trinity Church, Washington, District of Columbia, offering to elect him rector of Christ Church at a salary of $3,000. The proposal was accepted on the terms indicated by the Wardens; and the new pastor, a man of promptness, experience, and executive force, entered upon the discharge of those duties for which he soon proved himself to be thoroughly prepared. He was not only a man of commanding power in the administration of the spiritual functions of his sacred office, but also a man of practical familiarity with business transactions. Doctor Stanger assures us that "during his incumbency Christ Church was stronger financially, or more willing to use her talents. Her contributions to missionary and other charitable purposes were never so great. As in the days of Dr. Brooke all the pews seem to have been in demand, and yet the communion roll was not as long as today." This comment was written in 1878.

Rev. John Thompson Brooke
Rector
1835-1847 1849-1851

Rev. Dudley A. Tyng
Rector
1852-1854

Rev. Clement M. Butler
Rector
1854-1859

Dr. Butler appears to have taken a broad general interest in the vital affairs of the diocese. He was moved to ask counsel of the Vestry as to the expediency of his visiting the eastern cities in behalf of Kenyon College, and a majority of those present deemed it advisable he should accede to the request of the bishop and the trustees of the college.

When the harrowing news was sent forth from Philadelphia that as "the result of a distressing accident," Rev. Dudley A. Tyng, then rector of the Church of the Covenant, had been taken away by death, April 19, 1858, a meeting of the Wardens, Vestrymen, and others, over which the pastor presided, was called to take appropriate action. Dr. Butler "paid a glowing and touching tribute" to the deceased and also read a letter from Bishop McIlvaine. The resolutions so happily expressive of the love and esteem in which their former pastor was held by those most intimately associated with him, were probably composed by the Senior Warden, Hon. Bellamy Storer. They are here reproduced:

"Resolved, That in the death of Mr. Tyng the Episcopal Church is bereaved of one of her most gifted and faithful ministers, whose teachings were always in harmony with her scriptural standard, and whose past fidelity, earnestness, and piety gave promise of a life of unsurpassed usefulness.

"Resolved, That the Church at large has lost a friend whose truly Catholic spirit embraced in the bonds of brotherhood all who love our Lord Jesus Christ in sincerity, and who proved himself the unflinching defender of that liberty wherewith Christ hath made his people free.

"Resolved, That in the death of Mr. Tyng the community has sustained the loss of a valiant champion of human rights, a zealous advocate of every measure designed to promote the highest interests of humanity, and a warm friend of those enterprises of the day which unite Christians of almost every name in a common effort to extend the Gospel and evangelize the world."

During the period of somewhat more than four years through which Dr. Butler remained in charge of its interests, material and moral, the Church maintained a steady prosperity and the utmost harmony prevailed. No differences of opinion or policies appear to have disturbed the councils of the Vestry or its relation with the rector. Notwithstanding these auspicious conditions, the congregation and its chosen representatives who administer its important concerns were destined to suffer a disappointment against which they strongly remonstrated, but in vain. For, on December 30, 1858, the rector addressed to the Wardens and Vestry of Christ Church a letter which took them somewhat by surprise, but which, because of the light it throws upon the spirit and prospects of the Church at that time, forms a valuable part of the organic history of the parish, and gives a pleasing idea of the character and style of Dr. Butler. "Brethren," he writes, "having recently received and very anxiously considered a call to resume the rectorship of Trinity Church, Washington, I feel constrained to yield to the strong representations and appeal with which it was accompanied.

"It is with deep emotion that I herewith resign the rectorship of Christ Church, and sever the

ties which have so closely and pleasantly united me to the Vestry and congregation. I beg them to accept my heartfelt thanks for the Christian kindness which I have so uniformly experienced at their hands; and to be assured that I shall ever hold them in grateful and affectionate remembrance. Amidst the pain caused by this separation from a beloved congregation, from my honored bishop, and from my respected brethren of the Vestry in this diocese, it is a source of great gratitude to the Master that he has permitted me to see Christ Church steadily advancing in prosperity, and that I leave it united in spirit, zealous, liberal, and active in the cause of Christ. It is a Church which has large resources, great opportunities of usefulness, and correspondingly great responsibilities. May the Holy Spirit be poured out upon it abundantly! May the love of Christ constrain all its members to a more entire consecration!

"With a heart full of affection and esteem for you all and with the earnest prayer that you may be blessed with the constant presence of the life and love of our Lord and Master,

I remain very truthfully and faithfully
Your friend and servant
In the Lord,
C. M. Butler."

To this the Wardens responded as follows:

"Rev. C. M. Butler,
Dear Sir:

"On the receipt of your resignation more than a week ago to the Vestry of Christ Church, it was referred to the Wardens to confer with you—

under the hope that in the providence of God some inducement might be offered to you to remain with a people to whom your services have been so acceptable and so useful. Disappointed in the hope and finding your determination unalterable, the Vestry have with great reluctance, but with unaffected kindness and sympathy in regard to the sense of duty under which you act, accepted your resignation.

"In communicating to you this official act which severs the tie of Pastor and People we are instructed to express to you the painful sense of bereavement with which the event has inspired the Vestry and the Congregation.

"You have been to us most truly a beloved and honored Pastor. You have preached the Gospel earnestly and faithfully and in a manner as attractive as we trust it has been profitable.

"Under your auspices our Sunday Schools, our Benevolent Society, our various Agencies for good are flourishing and the Kingdom of Christ has been advanced.

"In behalf of the Parish and people of Christ Church, we bid you an affectionate farewell. Our prayers and good wishes attend you. We pray that you and yours may be happy and useful in your new home and that the blessing of God may attend you always.

"With sincere regard we are
Very truly your friends, B. Storer.
Jas. Hall."

Though in severing his connection with Christ Church Dr. Butler necessarily ceased from intimate association with Cincinnati, his career as a

prominent clergyman in the National Capital, after he resumed the pastorate of Trinity Church, was noted with fraternal interest by his Western admirers, who took some pride in the fact that he served with distinction as chaplain of the United States Senate.

Rev. Mr. Butler having resigned the rectorship of Christ Church, January 1, 1859, the position was offered to the Rev. Joshua Peterkin, of Richmond, Virginia, but he did not accept. Overtures were then made to Rev. Kingston Goddard, of Philadelphia, who, after some correspondence, was unanimously elected rector at the liberal salary of $4,000. His letter of acceptance was read at the Vestry meeting of May 5, 1859, but the records preserved in the church archives do not indicate that he actually entered upon the duties of his charge before December. From the few and meager references made to his services in the minutes of the Vestry meetings one infers that he was not popular and did not get along with some of his associates without friction. Precisely what the points were upon which the rector took issue with others the minutes do not disclose, but as time went on the disaffection increased until at length, after informing the Vestry of his intention, he appealed to the Rt. Rev. G. T. Bedell, assistant bishop of the diocese, by a letter in which he declared he had come to the conclusion that it was necessary for him to take some steps in order to rescue the congregation over which God had placed him, "from utter ruin—if perchance by his blessing it might be saved." He asserts that the "antagonistic position assumed by some of the leading members of the Vestry towards him as

rector precluded a settlement of the difficulties with *them,"* and he had concluded therefore, "herewith to place in your hand my resignation of the rectorship of Christ Church—to be returned to me or handed to the Vestry." Whatever may have been the response to this communication, no report of it appears in the written records of the Wardens and Vestry, but it is probable that the rector, concluding that he could not persuade the forces in disagreement with his views to change their attitude, gave up his contention, for, on the 19th of March, 1862, he sent in his resignation, which was promptly accepted by the Vestry, and Dr. Goddard returned to Philadelphia.

On July 13, 1861, the Wardens and Vestrymen of Christ Church adopted the following preamble and resolutions:

"It having pleased our Heavenly Father to remove our friend, Nathaniel Greene Pendleton, for many years a member of this Vestry, as well as of this Church, we desire to record in our minutes our deep regret for his loss, and our affectionate remembrance of his past services to our Parish as well as the Protestant Episcopal Church.

"While cherishing the ardent attachment for the branch of Christ's Church in which he was educated, he indulged a most Catholic spirit. He loved all who loved his Saviour, whatever their denominational distinctions. The Union Meetings for Prayer, in which he took an active part, the religious movements at home and abroad were regarded with deep interest and liberally sustained by his bounty. He lived and died a Christian. His last days were truly his best days, for in his resignation to the Divine Will, his humble

yet unshaken faith in Christ, he illustrated the renewing power of the Holy Spirit, as 'death was swallowed up in victory.' "

During the comparatively short period of Dr. Goddard's incumbency the several officers and committees who were responsible for the temporal prosperity of the parish were engrossed by cares and anxieties concerning the assessment and collection of pew-rents, means of discharging pressing debts incurred by past building enterprise, new plans for altering the church edifice, and ever-recurring demands which the management and disposal of the burial ground on Race Street made upon their attention.

This burial ground, it will be remembered, was purchased in 1818, soon after the Church society was organized. When Spring Grove Cemetery was dedicated in 1845, naturally the subject of the removal of the dead from the various local and denominational graveyards of the city was considered. In December, 1849, the directors of Spring Grove Cemetery decided that ground sufficient to provide for the interment of all the bodies to be exhumed from the Episcopal Burial Ground could be had for $8,000. From that time forward the matter was constantly before the Vestry. In 1859 a committee appointed to investigate reported that they found about 210 or 220 well-defined graves within the whole area. The sacred remains slumbering in these tombs were transferred to Spring Grove and other suburban cemeteries. Finally, in 1860, the burial ground on Race Street was purchased by the city for the sum of $35,000, and it became a part of the present Washington Park.

A just proportional amount of the sum received from the city was passed over to the treasury of St. Paul's Church in consideration of the fact that the burial ground "was acquired when the two parishes of Christ Church and St Paul's formed the only Protestant Episcopal parish in the city."

Christ Church, having been without a pastor since the departure of Dr. Goddard, made several ineffectual efforts to discover a clergyman of such character and qualifications as would promise his fitness for the rectorship, but though several desirable candidates were approached with a view to their election to the important position, the list including the Rev. Montgomery Schuyler, of St. Louis; the Rev. Carl E. Grammer, of Columbus, Ohio; the Rev. Mr. Clemens; the Rev. Henry C. Potter, of Troy, New York; the vacancy could not be filled until April 4, 1863, when the Vestry tendered to the Rev. John W. McCarty a call to minister the sacred rites of the Church for one year, dating from Easter, at a salary of $2,000, an amount which within a year was increased to $2,500, and afterwards raised to $3,000. Such were the new minister's varied accomplishments, his eloquence, his pastoral vigilance, his Christian courtesy, and his social tact, that he seemed to have won all hearts, and the four years of his rectorship are counted among the most pleasant and successful brief epochs in the history of the Church. Unhappily his health failed and in May, 1866, he was tendered leave of absence until the following autumn when he resumed his labors, but again falling seriously ill, he, on the 7th of May, 1867, addressed to the gentlemen of the Vestry this pathetic letter:

Rev. Kingston Goddard
Rector
1859-1862

Rev. John W. McCarty
Rector
1863-1867

Rev. Wm. A. Snively
Rector
1867-1869

"I hereby respectfully tender my immediate and unconditioned resignation as Rector of the Parish of Christ Church, Cincinnati, Ohio.

"My present feeble condition must excuse the brevity of this communication."

Reluctantly accepting the resignation, the Vestry in resolutions of regret declared that in sundering relations long existing, they only echoed the sentiment of the parish in saying that the pastor had discharged his duties with great ability and fidelity, and that they cherished a hope that his exalted talents and fervent piety might yet be spared for a greater usefulness to the Church.

A noteworthy occasion in the history of Christ Church was that on which, in response to a proclamation by John Brough, Governor of Ohio, the citizens were called upon to assemble at their respective places of worship, on Monday, the first day of June, 1865, appointed as a day of national mourning, on account of the death of Abraham Lincoln. Upon that day a discourse was delivered in Christ Church by the rector, Rev. John W. McCarty, on the subject: "Lessons from the Life and Death of a Good Ruler," preached from the text, "Know ye not that there is a prince and a great man fallen this day?"

The discourse, an eloquent and patriotic eulogy, was published in pamphlet form by the request of a voluntary committee of the more influential of the friends and parishioners of the minister, who expressed their cordial sympathy with the spirit as well as their thorough concurrence with the great truths so ably vindicated in the discourse.

Mr. McCarty died in May, 1867, and a memorial oration to his honor was pronounced by the Rev. C. G. Currie. A month later the Vestry announced that they took great pleasure in recommending the publication of the "Sermons" of the deceased rector, which were to be issued in the interest of his family, and which were considered so remarkable "not only for originality, but for their clearness of exposition of evangelical truth, and for the eloquence with which they enforce it, that they can scarcely fail, under Divine blessing, to accomplish much good."

Mr. McCarty was succeeded on or before September 1, 1867, by the Rev. William Andrew Snively, who resigned the rectorship of St. Andrew's Church, Pittsburgh, and took charge of the parish of Christ Church at a salary of $4,000. Mr. Snively was born at Greencastle, Pennsylvania, December 6, 1833, and was therefore thirty-four years of age when he came to Cincinnati. He was graduated from Dickinson College, with the degree of Doctor of Sacred Theology, in 1852, and from Columbia in 1875; and was made deacon and ordained priest in 1865, becoming assistant rector of St. Andrew's, Pittsburgh, where he served two years, 1865-7. That Doctor Snively discharged his clerical duties in a manner gratifying to the Vestry and the congregation is indicated by the fact that before the second year of his incumbency had passed his salary was increased to $4,500.

It is interesting to note that during the continuance of Mr. Snively's short rectorate the financial condition of the Church was remarkably flourishing. The income received from pew-rents dur-

ing the two years of his incumbency reached the sum of $10,000. Nevertheless, in the midst of the third year of his altogether approved pastorate, Mr. Snively called a special meeting of the Vestry, to inform the members that he had received a unanimous and pressing invitation to become the rector of St. Peter's Church, Albany, New York. The matter was thoroughly discussed in the Vestry, and at a second special meeting Judge Van Hamm voiced the general spirit of disappointment and remonstrance united with the kindest feelings of love and high appreciation of the character and motives of the pastor whose valued services they were about to lose. The Judge moved:

"That in the opinion of the Wardens and Vestry of Christ Church, it is the duty of the rector to remain in his present position. Among the many reasons for his so doing we would suggest that there is no cause for his separating himself from those who unanimously called him to labor among them.

"The condition of the parish is prosperous in a high degree. The field of usefulness is a wide one. Harmony in a remarkable degree exists among people and pastor. While in other portions of our Church there are causes of disturbance which threaten to rend asunder those who have heretofore been united together in the bond of Christian love and affection, there does not seem to be anything in the way of the advancement of our parish in the paths of peace and holiness. Our Sunday School, our Mission Church, and all the societies for benevolent objects connected with our parish are prospering under the leadership of our

pastor. The young, especially, have been brought into the Church during his stay among us—what would be the result of a separation so far as they are concerned it is difficult to predict; but it should be a matter of serious consideration to him who has led them to Jesus.

"In conclusion, let it be borne in mind that the influence of the Christian pastor for good is greatly increased by long acquaintance. The ties of Christian love are greatly strengthened by long continued association, and thus it will be more distinctly observed and realized that the relation between pastor and people should not be disturbed for any light cause; on the contrary the cause of separation should be so marked as to leave no doubt that, in the providence of God, duty demands the change."

Judge Van Hamm's remonstrances and earnest persuasion did not alter the determination of the accomplished and highly esteemed pastor, who was convinced that he ought not to remain longer in Cincinnati, and who, having delivered his farewell sermon on the last Sunday in April, 1870, took his departure a few days thereafter for his new field of labor in New York. Meanwhile the Rev. Thomas S. Yocom, of Bridgeport, Pennsylvania, had been called by a unanimous vote of the Vestry to the rectorship of Christ Church, where he began his ministry on the first Sunday in May.

Mr. Yocom's connection with the Church continued six years, during which he performed the varied and important duties which devolved upon him with fidelity and won the general approbation and esteem of the Church officers and of the congregation. In the second year of his incumbency,

May 15, 1872, the Diocesan Convention of the State assembled in Christ Church. And there, on April 5 of the following year, appropriate and impressive action was taken to commemorate the worth of Bishop McIlvaine, who died at Florence, Italy, on the fifteenth of March, 1873. The character of this great man, universally and justly honored and loved, was eulogized in words of such beauty, sincerity, and force, that they may not be omitted from the history of an Episcopal society with which he was so intimately associated and to whose members he was so specially endeared:

"In common with the whole Church of Christ throughout the world, we deplore the loss sustained by his death; but rejoice in the precious legacy which he has left us in the record of his illustrious, pure, and holy life, and of his abundant labors for Christ during an Episcopate of more than forty years. His relations to the people of Christ Church have been more than episcopal. They have been almost paternal. For a considerable period (during a vacancy in the rectorate) he was the minister of the parish; and those who enjoyed the great privilege of listening from week to week to his masterly preachment of the great themes of the Gospel, and to his tender and moving appeals on behalf of Christ, will never forget his almost apostolic gentleness, zeal, and power. Always loyal in the highest degree to the Church in which he had been born and baptized, prizing unspeakably its matchless liturgy and its apostolic order, he nevertheless took to his heart as brethren all who loved the Lord Jesus Christ."

Mr. Yocom resigned his charge of Christ

Church, July 15, 1876. He was succeeded by Rev. I. N. Stanger, of Portsmouth, Ohio, who was elected to the position October 31, 1876.

Isaac Newton Stanger was a Pennsylvanian, born at Brownsville, where in his boyhood he learned a mechanical trade, but was induced by the rector of the Church he attended to prepare himself to study divinity and entered Kenyon College, Gambier, Ohio. When the Civil War broke out he enlisted as a volunteer in the Union Army, enrolling in the 100th Pennsylvania Regiment. After a brief but creditable term of service as a soldier, his health failing, he was mustered out, and, returning to Kenyon, completed his course there, then went to the Philadelphia Divinity School, from which he graduated in 1869. His first rectorship was at Wilmington, Delaware; his second at Portsmouth, Ohio; his third at Cincinnati, where, at the age of about thirty-five, he began the arduous labors of eleven busy years.

The period of Dr. Stanger's rectorate began in the month of January, 1877, A. H. McGuffey and Martin Bare then being Senior Wardens. Among the enterprises undertaken by the Vestry within the first half year of the new rector's incumbency was the renovation of the church building, then more than forty years old. It was resolved that the committee on church edifice be authorized and requested to procure immediately, to expend in the improvement and repairs of building, an amount not exceeding the aggregate of the sums which have been or may be subscribed for such purpose. An announcement was made from the chancel that at least $1,510 was needed, and the desired alterations were undertaken; nor

Christ Church in 1880

were these entirely completed for ten years, for, in the Year Book for 1887, it is stated that during the past year the interior of the church was remodeled and the exterior was painted and renewed. The Secretary of the Vestry long afterward called attention to the fact that Dr. Stanger made many improvements to the church, and that it was while he was rector that the organ was brought down from the gallery, and that the original chancel was remodeled and the auditorium redecorated.

In the second year of his service Dr. Stanger prepared and published a "Short History of Christ Church, Cincinnati, O.," a pamphlet of nineteen pages, which is now exceedingly rare. Dr. Stanger's estimates and conjectures concerning the financial liberality of the church are very suggestive. "During the sixty-one years of the Church's existence," he writes in 1878, "we have been able to approximate the amount which has been contributed through the offertory and the several societies for purely missionary and charitable purposes. It is not less than two hundred thousand dollars. This has really been given in the space of fifty years, for the first ten years were a struggle for existence."

Mr. Stanger was himself a generous giver to the cause to which he had consecrated his life, contributing a large percentage of his salary, while in Cincinnati, to the furtherance of the great objects for which Christ Church labored. He took a deep interest in the purposes of the Endowment Fund, which he was instrumental in founding. He also persuasively advocated the early establishment of a parish house in connection

with Christ Church. In reference to this, the Rev. Frank H. Nelson wrote in 1911: "He was the first man to see the new order that was coming, and to attempt to adjust the Church to it. The time was not ripe, however, and the parish house he hoped for was not built."

After a ministry of eleven years, filled with beneficial works and noble endeavors for the interests of Christ Church, Dr. Stanger, in 1887, received and accepted a call to become rector of Holy Trinity Church, Harlem, New York, where in pleasant and congenial surroundings he remained for four years. He removed from New York to Philadelphia in 1892, becoming rector of the Church of the Atonement, a charge which he retained until his death, which occurred on March 31, 1911. A bronze tablet was dedicated to his memory in the Church of the Atonement, December 26, 1915.

After the resignation of Dr. Stanger in 1887, he was succeeded in the rectorship of Christ Church by the Rev. Robert Atkinson Gibson. This distinguished clergyman (now the Bishop of the Diocese of Virginia) was born at Petersburg, Virginia, July 9, 1846. He graduated from Hampden-Sydney College in 1864; served in the 1st Virginia Artillery, Confederate States Army, 1864-5; graduated from the Virginia Theological Seminary, 1870; received the degree D.D. from the University of the South and from Kenyon College; was ordained deacon in 1870 and priest in 1871. After two years' labor as Protestant Episcopal Missionary in Southern Virginia, he was appointed assistant minister in St. James Church, and from 1872 to 1878 was in charge of the

Moore Memorial Chapel, Richmond. Thence he was called to Parkersburg, W. Va., where for nine years he was rector of Trinity Church.

During the decade (1887-1897) through which Dr. Gibson labored for the parish of Christ Church, two important achievements were made: the church building was remodeled, and the chorus choir was established. Soon after his rectorate began, he congratulated his congregation upon the introduction of the envelope system, saying, "It is the most flexible method of managing Church finances ever devised and the possibilities of its usefulness among us are incalculable. The ideal Church organization is one in which there are no *charges* for anything, but *voluntary* offerings are made with a free hand by the people."

At a parish meeting held in June, 1890, Mr. Larz Anderson, then being Senior Warden, and Mr. E. Worthington, Secretary, the committee on Church Improvement, submitted an elaborate plan for remodeling the church edifice and for reconstructing the chancel and decorating the auditorium. The extensive alterations in the main building were made under the supervision of Aiken & Kitchner, Cincinnati architects, according to designs drawn by Mr. Lucien Plympton. These include beautifully artistic improvements in stairways and ornamental windows. Very appropriate and impressive were the details of form and color, giving finish to the auditorium and the chancel, the material and artisanship of which were furnished by the Tiffany Decorating Company. The cost of the entire remodeling and decoration was $43,520. The work was begun in July,

1890, and completed about the middle of June, 1891, and during this period the people of Christ Church met for worship in the Scottish Rite Cathedral and in a room on the ground floor of the Ortiz Apartment Building on Fourth Street, which was put at the disposal of the congregation by the Senior Warden, Mr. Anderson. Celebrating the return of pastor and flock to their renovated home, in the Year Book for 1892, Dr. Gibson rejoiced that "after eleven months of wandering, a joyful congregation had entered upon the occupancy of a light, handsome, and churchly house of worship."

Notwithstanding the impetus given to enterprise by the inspiring new environments which surrounded the people and the pastor of Christ Church, and despite the superiority of the music which, in 1896, was declared "more than satisfactory," and though the business affairs of the parish were administered with the utmost skill and foresight, discouraging financial difficulties were encountered. As early as 1894 the income of the Church was less than the outgo; on the following fiscal year the revenue was smaller by $800 than the expense; and so the strain increased, causing an annual deficit ranging from $1,200 to $1,400. Nevertheless the more energetic of the Church societies held their own and even advanced; the desirability of going to the expense of building a parish house and a rectory came up for discussion; and the urgent need of employing an assistant minister pressed for immediate consideration. Finally, in response to the demand that a suitable person be employed to share with the rector his numerous duties, the Rev. Alfred James Wilder

was appointed assistant minister on September 7, 1896. Upon the 30th of the following June the Rev. Dr. Gibson, having been elected Bishop Coadjutor of Virginia, resigned the rectorship of Christ Church, to take effect in October. "Thus, after ten years of hard and faithful parochial work," recorded the ever just and generous Secretary of the Church, William Lytle Foster, "he departed for his new field of labor with the love and respect of the entire parish to whom he had so thoroughly endeared himself." Dr. Gibson entered upon the discharge of his high function as Bishop Coadjutor in the autumn of 1896, and rose to the office of bishop on November 3, 1897, a position he still holds.

Dr. Gibson having resigned, the subject of choosing another rector to take his place came up for consideration. But financial embarrassments and the fear of an increased deficit had produced such a feeling of unrest and indecision, not only in the Vestry but throughout the parish, that something in the nature of a panic threatened the very organization of the society. The advisability of a combination of Christ Church with St. Paul's was considered, but so radical a suggestion was soon abandoned. A parish meeting was summoned, before which were presented and discussed these propositions:

1. "To call a rector at $4,000, the assistant minister being kept, and the choir maintained at present standard.

2. "To continue as at present with assistant minister and choir, the assistant to be relieved once or twice a month by a minister from the outside to preach."

The nature of the main issue, with its collateral implications, which divided the parish into factions, is indicated by this passage from the report of the Wardens and Vestry for 1898:

"Of course we can not say what our successors will do in the premises, but we believe they will not be hasty, but deliberate in action, and it should be their ultimate aim to secure, if possible, a man who, while he is a good pastor, yet is gifted as a preacher, and feels that he has a message to deliver to men and women, and has moreover that faculty of so delivering that message, that once heard, you want to hear him again. The mark we set is high, but is it not a right one?"

Perhaps the difficulty through which the Church was passing was inevitable, a necessary result of the universal law of action and reaction which holds in the world of moral as well as of physical force. The period was one of transition in methods of Church organization, and especially in modes of obtaining Church revenues. This was true in the East and in the West, not only in the Protestant Episcopal world but in almost all denominations. What had been regarded as the only safe and sane provision for insuring a full treasury, dependence upon the sale and taxation of pews and upon special patrons, was passing into the category of the traditional, as not being altogether in accord with the spirit of Christian democracy and brotherhood. Hence the substitution, more or less complete, of the so-called "envelope system," an accepted main reliance of the *free church* movement. Necessarily difference of opinion and of policy arose among men of strong character and independent mind. To the pro-

found regret of many, the Senior Warden of Christ Church, Mr. Larz Anderson, who had held the office for eighteen years, resigned the high position, though he continued to perform the duties of Superintendent of the Sunday School, and of Trustee of the Endowment Fund. His place as Senior Warden was filled by Mr. Frank J. Jones, who during the preceding decade and a half had been Junior Warden, to which position Mr. Edward Worthington was promoted, adding its cares and dignities to his incessant, responsible duties as Treasurer of the Church.

In the meantime, the Rev. Alfred J. Wilder continued to perform, with unremitting fidelity, the duties of assistant minister, many extra services devolving upon him, from September, 1896, to May, 1899.

In these portentous years when first shadows began to overgloom the souls of those most solicitous for the future prosperity and even the permanent existence of the dearly-beloved Mother Church, trying the faith and testing the devotion of their Christian vows,—a forward-looking ideal was conceived and a practicable scheme resolved upon, whereby their holiest hopes might be fulfilled, the spiritual labors of their fathers and of themselves conserved, and the prayers of generations answered. They projected a simple, cooperative plan, just to all, burdensome to none, by the perpetual operation of which the infinite blessings which a loyal, active, vital Church of God can be afforded to the people of a great city! They founded an organization, by the vigilant and conscientious management of which, through officers consecrated to the work of the Master,

an ample endowment would accumulate to supply the future needs of Christ Church, through whatever vicissitudes she may be called upon to pass.

So supremely important an event in the history of the parish was that which established a permanent Endowment Fund, that a documentary account of the origin, progress, and purpose of the movement is here transcribed as a reminder.

A small pamphlet of six pages, prepared by the first Board of Trustees of the Endowment Fund, and issued in 1882, opens with this illuminating "Introduction:"

"At a meeting of the Wardens and the Vestry of Christ Church, held on Saturday, January 3, 1880, at the solicitation of the rector, a resolution was adopted appointing and directing a committee composed of N. H. McLean, Larz Anderson, and Frank J. Jones, to consider the subject of endowing Christ Church. After a careful consideration of the matter the committee, on February 7th, at a regular meeting of the Vestry, made a report in favor of the 'adoption of the plan' for the ultimate endowment of Christ Church.

"In this report the committee called attention to the fact that this was the *Mother Church* in Cincinnati, and dwelt with conscious pride upon its past and present history, and usefulness. The committee also recognized the fact, patent to the most unobserving, that, for various reasons, for which no person nor individual is responsible, there is a regular diminution of our income by the constant removal of church families to the attractive suburbs. And this tendency will increase rather than diminish as time goes on.

Eventually the old Churches will be dangerously weakened, and some will succumb to extinction for want of adequate support. The committee earnestly deprecating the loss of Christ Church at any future period, and thoroughly believing in the need of her perpetuity in a neighborhood that must ever be surrounded by residences of some kind, deem it their duty so far as possible to make such provisions as will effectually prevent the happening of any circumstances which will compel the sale of the church property, or silence her ancient and glorious services. And while they do not entertain any alarming apprehension of immediate need of an endowment, still the opportune moment to administer the remedy is not when the signs of disintegration and dissolution are manifest, but when life and energy and the means of provision are with us and our friends.

"The said committee therefore submits a plan of a practical character, by which an endowment may be accomplished, being well aware that the success of any undertaking depends upon constant and incessant labor, accompanied with patient waiting."

Together with this appeal were printed two letters addressed to the rector of Christ Church, bearing the weight of the testimony and authority of the two Bishops of the State of Ohio. So much light do these familiar letters throw upon the condition of the Episcopal Mother Church of Cincinnati, thirty-seven years ago, that they must be read with lively interest by every one conversant with the subject. The first of these communications ran as follows:

"Rev. and Dear Brother:

"I hear with great satisfaction that you are moving in the matter of an endowment of dear old Christ Church. That Mother of Churches in the great city of Cincinnati ought not to ask in vain to be placed beyond the reach of care and the danger of vicissitudes. She will pardon my expressing an interest in the scheme; for separation in social relation has not separated my affection from the Diocese or weakened my attachment to friends with whom I took sweet counsel there. Long ago we foresaw that the tide of population was sweeping away from Christ Church that class who have given character to its charities and made it a power. These changes are inevitable. The old families have resisted manfully, but the progress of city life is too strong in its forces, and society must yield. That part of your great city needs Christ Church; but Christ Church, remaining where it is, must either sink in the scale after the lapse of a few years more, or by the generosity of its present congregation rise to the height of a Free Church, where, for all generations to come, the Gospel shall be preached to a people not *burdened* for its support. Such Churches are the glory of our Mother Church in England. May we not hope to see the Mother Church in Cincinnati adding that crown of glory to its long record of fidelity to the Gospel and its charities for the Lord's sake?

Believe me,

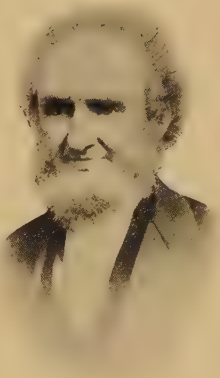
My dear Brother,

Very sincerely yours,

G. T. Bedell, Bishop of Ohio."

Rev. Thos. S. Yocom
Rector
1869-1876

Rev. I. Newton Stanger
Rector
1877-1887



Rev. Richard Gray
City Missionary
1865-1880

The second letter, much in the same vein, reads:

"My dear Mr. Stanger:

"I am very glad you are moving in the matter of an endowment for Christ Church. I have thought of the future of the older Churches of our city with great concern. It is inevitable that the depletion caused by removal to the hills, and the encroachment of business must sooner or later leave them without an assured support—and yet there must always be a dense population around them and important work for them to do. It would be a calamity indeed if either of these Churches should be absorbed by business. They ought to remain like the Churches of Trinity Corporation, New York, and St. Andrew's, Philadelphia; to be witnesses for truth and righteousness at the business centers; and to be maintained permanently as Free Churches, for the benefit of strangers and the large class of persons who can not live upon the hills. Their permanence can only be secured by some Plan of Endowment, such as you, with wise forecast, have proposed. I endorse the movement with all my heart. I trust you will yield to no discouragement, but persistently agitate the subject until our people are thoroughly awakened to its importance. Of course, the accumulation of an endowment must be gradual. You have not commenced the movement too soon. I do trust that the wealthy friends of Christ Church will give the matter an earnest thought. Not only the welfare of Christ Church, but of the whole Church of this city is involved. I submit that there could not be a worthier object (embodying more permanent good) for liberal bequests, than such an endowment. As the matter is one which

closely concerns the general interests of our Church, I thank you for taking the initiative, and you may command, should you need it, my earnest co-operation.

"I am my Dear Brother, faithfully yours,
Thomas A. Jaggar,
Bishop of Southern Ohio."

The plan, which was unanimously adopted by the Vestry on April 3, 1880, in accordance with Canon XXIII of the diocese, is that which has been in practical effect ever since, and the fund on April 1, 1917, amounted to $45,236.68. At the same date other endowment funds of Christ Church were as follows:

Sunday School Endowment $6,190.82.

The Larz and Emma Anderson Memorial Fund, $1,104.10.

Parish House Fund, $81,514.98.

A new code of by-laws of Christ Church, passed on Easter Monday, 1903, made a most important radical change in a custom that had prevailed for three quarters of a century, by providing that "In electing a Vestry, every member of the parish, whether male or female, who shall have been such for six months next preceding the election, and is of legal age, and who has signed the Articles of Parochial Association, and who has contributed ten dollars annually to the support of the parish, by pew-rent or other specific contribution of that amount, shall be entitled to vote; and no person shall be elected Vestryman who is not a qualified voter in the parish, and a *bona fide* member thereof."

IV

Agencies for Church and Parish Work

THE Ladies' Benevolent Society of Christ Church, Cincinnati, origin and sustainer of many noble enterprises through many years of patient and self-sacrificing labor and generosity, proved long ago, by its persistent yet unobtrusive Christian endeavors and services, how important a part of a community's most efficacious, moral, and religious effort naturally falls into the hands of women. Perhaps the best and most humane blessing that this society has rendered to the cause of righteousness arose from the institution of the unique and intensely practical methods of "going about doing good," illustrated by the daily ministrations of the "city missionaries," sent forth and supported by the organization. These pious and indefatigable followers of the meek and lowly Comforter fulfilled His precept: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

The first city missionary of Christ Church was Rev. Richard Gray, who, as we learn from a tablet erected to his memory in the Church, was born in London in 1805, and died in Cincinnati in 1880. His missionary activities were not confined to Christ Church, but he labored as a Good Samaritan in other parishes under the Episcopal sway. He officiated as minister of Christ Church

during the absence and the prolonged sickness in 1866 of Mr. McCarty, rector of the parish. Mr. Gray became rector of Holy Trinity Church, Hartwell, where he was in charge from 1867 to 1871. But his pre-eminent and distinguishing service was in the local missionary field, where he labored for twenty-five years, his salary being paid by the Ladies' Benevolent Society. From one of his annual reports we quote a paragraph which conveys a vivid impression of the range and quality of his work and a distinct idea of the style and character of this most earnest and devoted man.

"During the past year," he writes, "I have attended to two thousand five hundred and two cases, many of which were sick people, who required frequent attention. A few years ago I was asked by a clergyman of our Church, several years my senior, what method I found best to keep the evidence of the love of God most active in the soul. I replied, 'Constantly visiting the sick and the dying.' It is there we see fully the shortness and uncertainty of life, but more especially the faithfulness of God to all his promises. I have been engaged in this work for nearly fifty years, and have visited a great variety of persons in very different stations of life, and have been astonished at the unvarying testimony given by the humble believer in Christ, that he *never* forsakes those who put their trust in Him. I consider this portion of my work to be the most *important,* as well as the most *profitable.*"

Two years after the death of the first city missionary, sometimes called with fond familiarity "Father Gray," Miss H. Fannie Williams was

called to take his place, and she carried on the work for eighteen years, in much the same spirit as had been exhibited by her predecessor, sustained and encouraged as he had been by the Ladies' Benevolent Society. Some extracts from her painstaking annual reports will indicate the scope of her various duties and the fidelity and fervor of her nature. In the year 1888 she witnesses: "I have made two thousand and seventy-five calls and attended the weekly meetings of the Benevolent Society, the Helping Hand Society, the Mothers' meeting, the Young Gleaners, the Sewing School, and the Flower Mission, the Fresh Air Work during the summer and fall months, the meetings of the Women's Conference of Charities, and the monthly meetings of the Associated Charities in our district. I conduct the religious services in mothers' meeting. The work that is most efficient is the house to house visiting. In this way I find out the temporal and spiritual wants of those I visit. I try to speak encouraging words to the faint-hearted, hopeful words to the sick and suffering, and sympathizing ones to all, and make them feel that they have a friend in need. I gather the children for the Sunday School, and try to instil the duty of church-going into the minds of the parents." She reports in 1895, "The past year has been one of a great deal of want. Never in work, for the last thirteen years, have we met so much absolute need for food, fuel, and clothing." Her annual report, issued in 1897, summarizes her work for the preceding fifteen years, during which she had made 28,405 calls and distributed, for charitable purposes, $6,850. Falling ill, in 1900, Miss Williams resigned.

By the courtesy of Miss Jane Findlay Carson we are permitted to reproduce a condensed history of the Helping Hand Society, now known as the Woman's Auxiliary of Christ Church, of which organization, having long been the Secretary, she kindly prepared the sketch for publication in this volume.

"The origin of the Society," writes Miss Carson, "is doubtless to be found in the following record taken from the forty-fifth annual report of the 'Ladies' Benevolent Society,' 1864: In the spring the Rev. Mr. McCarty (rector of Christ Church at that time) received a letter from the wife of one of our missionaries laboring in the northern part of the State, asking for assistance, a salary of three hundred dollars being the only support of themselves and six children. The first meeting of the society was called by the rector in 1865—in February, and held in the Lecture Room of Christ Church, and largely attended, when the constitution was adopted, and officers elected by ballot.

"The preamble to the constitution, written presumably by the Rev. Mr. McCarty, says partly as follows: 'St. Paul writes of those women who labored with him in the Gospel, that "their names are written in the Book of Life," thus teaching us that the helping hand of devoted women is deemed worthy of a record in heaven.'

"Therefore: It is resolved that a society be formed in Christ Church composed of those ladies who shall earnestly devote themselves to the extending of a helping hand, who having associated themselves to labor in the Word and Doctrine of Christ may, like the Master Himself, be some-

times dependent on others for the ministration of their substance."

The objects of the work as stated in the Constitution are not unlike those of the Woman's Auxiliary:

To extend a helping hand with such substantial aid as shall be proportionate to the ability of the society, and the needs of its beneficiaries.

The Woman's Auxiliary was organized in 1871 at the suggestion of the Secretary of the Board of Missions. It is the union of all women's missionary societies from all over the country in order to carry on the work in a systematic manner under one general secretary in New York.

A number of other organizations formed to provide for the maintenance and extension of various special kinds of church and parish work, all more or less closely affiliated with and encouraged by the Helping Hand Society, came into existence within the period beginning with the year 1858 and ending with 1893. First of these was the Sewing School, instituted, as its name of course implies, to instruct girls in one of the most essential of the useful arts. The Mothers' Meeting, started in 1876, had for its main object the assistance of those who were its members, by giving them dry goods at less than wholesale prices and allowing them to pay for the same in small sums and at their convenience.

During the fifteen years, dating from 1877 until 1892, a few zealous propagandists of the Episcopal Mission Work, at first organized under the name of the Mexican League, afterwards changed to the Committee for Church Work in Mexico, carried on their benevolent activities with

wonderful perseverance and enthusiasm. No mention is made of their labors in the Year Books issued later than 1892, but in that year the committee hopefully reminded the people of Christ Church of the pressing claim of the church work in Mexico, saying, "We feel that we can not put this claim more forcibly than by quoting from a letter from the Rev. W. B. Gordon, who is in charge of the work there. He says, 'I am very grateful to the Great Head of the Church to be able to report that during the year just closed there has been an advance all along the line in this mission field.'" The committee, consisting exclusively of ladies, reminds the contributors to the special fund which they disburse that there was money needed for Mrs. Hooker's Orphanage which was doing a great and wonderful work for the young girls in Mexico.

The Chancel Committee, organized in 1880, had charge of all the sacred vessels of the sanctuary and took occasional care of the church decoration on Easter, and other holy days. The Chancel Guild, originated in 1893, consisted of three committees—one on decoration, one on vestments, and the third on the communion service.

A very efficient organization was formed in 1883 named the Hospital Committee, the object of which is to "keep up an interest in that beautiful institution of charity," The Children's Hospital of the Episcopal Church, Mount Auburn, a gift bestowed upon all the parishes of the Diocese of Southern Ohio by the Emery Brothers.

In the year 1886 a number of young men, devoted to the welfare of Christ Church, associated themselves together under the sacred and beauti-

ful nomination, Brotherhood of St. Andrew, having for their object the promotion of social fellowship among Christians, the welcoming of strangers, the bringing of men to attend divine service, and, in general, the extension of Church influence through fraternal kindliness and unremitting assiduity in the name of that disciple who passed a day with Jesus, attended with Him the marriage at Cana, and who, with his brother, Simon Peter, was called from the humble occupation of attending his nets on the Lake of Gennesaret, to become a "fisher of men." St. Andrew, who had been a follower of John the Baptist, devoted his life to spreading the religion instituted by his Master throughout Scythia, Greece, and Thrace, and at last, a martyr to his faith, was crucified, perishing, it is said and believed, upon a cross of the form known as "Crux decussita" (X), now regarded in all Christendom as the symbol of the Saint.

A society named The Young Gleaners, founded in 1887, and devoted to special work for the missions, endowed a bed at the Episcopal Hospital for Children.

The Young Ladies' Guild, also organized in 1887, was dedicated especially to the spiritual interests of the young people of the Church and to charitable work, as well as to giving instruction as to the duties of such officers as were connected with benevolent institutions.

St. Giles's Guild (1888) made it a special object to raise money for the purchase of braces, surgical appliances, and crutches for crippled children in the Episcopal Hospital. St. Giles was an "Athenian of royal descent, and from his earliest

years distinguished for piety and charity. On the death of his parents, he, while still young, distributed amongst the poor his entire patrimony, including his very tunic, which garment effected a miraculous cure upon the poor sick man to whom it had been given. In England there are 146 Churches dedicated to this Saint."

On April 23, 1889, largely through the efforts of Mrs. Larz Anderson, was organized by the women of Christ Church a band of "King's Daughters," which immediately entering upon its many inspiring duties, social and spiritual, consecrated its members to a life of elevated thoughts and good deeds done "In His Name." The membership in the order of the King's Daughters, in 1890, was estimated to number 3,000. In Cincinnati its mystic chapters, we are told in an Annual Report, have been "interested in the Lenten observances, and the Sunday School has been a field in which the blossoms of faith and good works have been found beautiful and fragrant, to be offered up to the King by those of his daughters, who planted the seed from which they have grown."

The Willing Workers, a society organized in 1890, devoted the energies of its originators to active and very effectual service closely resembling that in which the Helping Hand Society was engaged.

A small number of Sunday School workers, under the name of the Boys' Guild, formed to aid the Indian missions of the West, was started in 1890. This afterward took the name of The Boys' Club, which was soon changed into the Young Men's League or Club, in order to attract

a class of older boys and young men ranging in age from sixteen to twenty-two years, for whom were provided a literary club and a gymnasium. A Periodical Club also had been organized.

Another society, named The Girls' League, consisting of twelve members of from twelve to sixteen years of age, came into being in 1897, when Rev. Mr. Wilder, as assistant minister, had succeeded Dr. Gibson.

With few exceptions, the organizations briefly described in this summary were in successful operation in the parish at the time of Mr. Stein's election as rector of Christ Church, in 1898, and the inauguration of a new system of Church management. Under the democratizing influence of the newly declared free principle of social and religious procedure, a revived enthusiasm fostered all the aspirations of clergy and congregation toward transforming the first Episcopal Society of the West into a modern institutional, downtown Church. All the cherished instrumentalities for spreading the Kingdom of Heaven upon earth were utilized and expanded. Especially, after the erection of the parish house, a wider scope and a more definite and well-directed motive and method were given to the co-ordinated energies of all the working forces, and the utmost harmony prevailed in the Vestry and among the people, who availed themselves of the benefits bestowed by the various uplifting and inspiring opportunities which the sympathetic and liberal policy of the Church afforded, not only to its own communicants but to the whole community.

V

Growth of the Free Church

EARLY in the eighteen-nineties the Rev. W. S. Rainsford, rector of St. George's Church, New York City, in a series of Lenten addresses delivered in Pike's Opera House, Cincinnati, discussed those principles of Church and parish work for the establishment of which, in cities, he was so largely responsible, and for which Dr. George Hodges gave him so much credit, writing, among other things, that "he made an institutional Church of which nobody has ever complained that the gymnasium is more conspicuous than the chancel," and that "he set forward the social mission of the Church without minimizing the spiritual mission." These popular discourses of the celebrated rector made a profound impression not only upon hearers of the Episcopal denomination, but upon the general public, and no doubt they did much toward preparing the way for the favorable reception of the plans and purposes announced by the new rector of Christ Church in 1899.

After the resignation of Dr. Gibson, the Vestry, by a unanimous vote, extended a call to the Rev. Alexis W. Stein, then assistant minister of St. George's, to become rector of Christ Church. Dr. Rainsford gave Mr. Stein's name to Bishop Vincent, who gave it to the officers of the Church. This call was accepted on condition that on Eas-

ter, 1899, the Church should be made free. Mr. Stein entered upon his duties as rector December 8, 1898, and the assistant minister, Rev. Alfred J. Wilder, resigned on May 1, 1899, and to his place was chosen the Rev. Frank H. Nelson, who for four years had been the intimate friend and co-assistant of Mr. Stein in New York.

Rev. Alexis William Stein was born in New York City, August 31, 1871. He graduated from Columbia University in 1891, and from the General Theological Seminary in 1893; was ordained deacon by Bishop Potter, May 28, 1893, and priest by Bishop Capers in 1897; was assistant minister in St. Peter's Church, Baltimore, and, as has been stated, in St. George's Church, from which he was called to Cincinnati.

There was such evidence of sincerity in his appeals, such clarity of thinking, such devotion to the true and the good, such beauty of language, that to hear him speak was to be persuaded that he was right and to feel willing to be guided by his counsel. His voice from the pulpit was listened to as if it were the not uncertain sound of a silver bugle proclaiming a Gospel-note from on high. The first printed official message from him to his people, the "Rector's Letter," dated May 1, 1899—modest, brief, simple—brought to the attention of those most practically concerned for the present and future prosperity of the parishioners of Christ Church a few points of vital importance, as he deemed, and regarding which the large majority agreed with him. "The free-church system of church maintenance," he said, "is working well. Necessarily, in such a change as we have undergone, in passing from the pew

system to this, some friction is inevitable. That there has been so little, and that strangers are beginning to feel that they are not only welcome, but that they have a right in our Church, as God's house, is due unquestionably to the forbearance often, and cordiality of the old and regular communicants of the Church. It is only as we keep constantly before us that in adopting this plan of Church administration we are standing for a principle of really vital importance in the religious life of our day, that we will be willing to put up with the little inconveniences incident thereto, and give to it our liberal financial support. It is of great importance that every one who attends our services under this scheme contributes through the envelope system. It matters not how small the contribution be—even five cents a Sunday—give it regularly, and in this way so that the treasurer may be able to form some approximate idea of what the yearly income will be."

Next, as a matter of the most urgent importance, the new rector presented in the clearest, serenest, and yet most emphatic terms the problem of the parish house, often and fruitlessly discussed for so many years. At length, it seemed, the performance of miracles had appeared to fulfill the prayer of the prophets. The impossible was to be achieved. Faith was transforming into works. "On Easter," continues the rector's letter, "I asked your offerings to the amount of $20,000 for the obtaining of a parish house. Your response was liberal, and while we have not in hand the full amount necessary, we have sufficient to justify the Vestry in authorizing the rapid prosecution of the undertaking. We have se-

cured a piece of property directly east of the Church, on Fourth Street, and it is proposed to proceed to building as soon as possible. The necessity of a parish house for the establishing and carrying on of the work which Christ Church is called upon to do for Cincinnati is so manifest that it needs no comment. The fields are ripe for the harvest, ripe for just this newer kind of work which the Church of God must do in all our larger cities to-day. In the proposed building we hope to have a gymnasium and baths, a billiard room, a men's club room, a general assembly room, two rooms for Girls' Friendly classes, and a boys' club room. I, with my associate, will live on the top floor."

Having stated thus definitely what were the immediate demands to which pastor and people were alike committed, the rector closed his brief appeal with a personal exhortation: "And now, my friends, let us go forward boldly and earnestly to the work at our hands. It is not easy work, and the success of it will depend not upon your clergy alone, but quite as much upon you. The day has gone by forever when the work of a Church, which is trying to discharge its responsibilities to this age, can be done by one or two clergymen, a parish visitor, and some Sunday School teachers. It is only as every member of it gives, not only money, but time and some personal devotion, that the mission of a modern Church can be fulfilled. Let us take it up, then, in the faith that it is God's work, and that God's power is behind us, and that, despite our mistakes, our ignorance and foolishness, He will not let it come to naught if we are faithful."

Under the impulsion of such spiritual energy the material force and skill required for the actual building of the Parish House were soon brought into vigorous action. The foundations were laid and the walls began to rise in the summer of 1899, and the edifice was completed within eight months, being dedicated on February 22, 1900. This, the original parish house, was three stories high and stood on a lot just east of the church. The lot was bought and the building erected and furnished by voluntary subscriptions from friends of the Church.

Referring in the Year Book for 1900, to the rapid growth of such organizations as the Boys' Club and the Sunday School, under disadvantageous conditions, and to the manifest fact that young people in large numbers were ready and willing to come to the new room provided for their accommodation and give their benefactors "the opportunity of influencing them," Mr. Stein says: "This is one of the chief facts, among many others, which has made sure what I know was to many heretofore a doubt, viz., that the Parish House was an absolute necessity if our Church, in the changing conditions of the city, is to be worthy of her traditions and to fulfill her destiny. It is my intense regret that I was not able to be present at the opening of the Parish House. Of its work since opening I know but little, but I should like here to emphasize one feature of all that should be undertaken there that appears to me of first importance. We cannot too often remind ourselves that our endeavor here is to make first Christians, and then churchmen. In other words, denominational lines must

The First Parish House

be very loosely drawn; and only as we are compelled to do so by limitation of space, should we confine the membership in various organizations in the Parish House to the members of the Church."

Not only do the passages here freely quoted from the rector's letters addressed to his parishioners convey the essence of the history of Christ Church during a transitional and radically important period of its development, but they appear to be especially significant as forecasting the policy of his successor who was in perfect harmony with his views. Whatever may be one's personal beliefs and sympathies, one can hardly read the unanticipated valedictory words of Mr. Stein to his devoted people without a feeling of admiration and a shock of painful emotion. "And now, my friends," he writes from Colorado Springs, on May 1, 1900: "This, the Second Year Book of Christ Church, which it has been my privilege to compile, must be my last. The progress of the trouble in my throat and lungs, which made it necessary for me to leave so suddenly last February for this climate, has been such that I am advised by my physicians here and in Cincinnati that a return to Cincinnati would almost certainly bring on a recurrence of the trouble in a short time. After most earnest consideration, it seems that the only wise course for me to take is to put my resignation in the hands of the Vestry, which I have done."

Thus was the connection of Rev. Alexis William Stein abruptly terminated after a service in Christ Church lasting only fourteen months. His after-career is briefly sketched by his near and

dear friend and associate, Rev. Frank H. Nelson: "After two years in Colorado he recovered his health and ministered at Lake Placid; in St. George's Church, New York, as special preacher; and at Christ Church, Fitchburg. He had just accepted the call to the chaplaincy of Columbia University when his health again failed, and after a brave fight to overcome the disease, peacefully entered into his rest August 16, 1910."

It was said of Mr. Stein by one who was his intimate friend and associate: "He was a preacher of most unusual power, with a message he burned to give, and a vision of truth that made him a leader of men. He loved God and showed Him to men and led them to God."

It was the privilege of his congregation to hear Mr. Stein preach a sermon in which he gave his conception of the divine-human nature of Christ, and pictured beautifully what might have been the Savior's social demeanor and his recognition of the courtesies and deferences of life as he moved among men. The discourse was the utterance of a man of genius, a poet, an inspired interpreter of things sacrosanct. Three marvelously profound and subtile religious essays by him have been issued, bearing the impressive titles, "Tuberculosis and the Road to Eldorado," "The Conquest of Fate," and "An Insight." The last named of these intensely sincere and soul-searching inquiries into the mystery of life, death, and immortality closes with these comforting admonitions:

"Oh, fellow bearers of the load we did not choose, the load we fain would have some other

carry if we could—remember this—*the burden bearers help the world along.*

"I know not how it is. I know not all the law. I am only sure of this—the fight that each man fights behind his chamber door for courage and for patience and for faith, he fights not for himself alone, he fights for all mankind; he fights as one who is a helper of his kind, as a blood brother of that One who, in little Galilee, obscure, almost alone, was wounded for our transgressions and bruised for our iniquities, and who, upon the cross, became the Burden Bearer of the human race."

On the resignation of Mr. Stein, May 1, 1900, Mr. Nelson, assistant minister, was immediately elected rector of Christ Church by a unanimous vote of the Vestry.

Rev. Frank H. Nelson was born at Hartford, Connecticut, September 6, 1869. He was educated at St. Paul's School, Concord, New Hampshire, 1883-1886, and graduated at Hobart, with the degree of B. A., in 1890; ordained deacon, May 19, 1894, by Bishop Coxe; priest, 1897, by Bishop H. C. Potter; and was assistant minister in St. George's, New York, 1894-1899. On June 6, 1907, he was married, at Montclair, New Jersey, to Miss Mary Eaton.

On April 30, 1917, the degree of Master Mason was conferred upon Mr. Nelson, the ceremony being conducted by ministers of various Protestant denominations, and a beautiful Masonic emblem was presented to him by the Masonic members of his congregation.

Having shared the Church work with Mr. Stein

since May, 1899, and having discharged it all since February 1900, Mr. Nelson was, of course, familiar with the duties of the rectorship when he entered formally upon the responsibilities of that exacting office. Within the first year of his service, beginning in July 1900, the Vestry called to his assistance a most competent and judicious helper, the Rev. John Howard Melish, who remained with the Church four years and was then called to the rectorship of Holy Trinity Church, Brooklyn.

The condition of Christ Church in 1900, when Mr. Nelson became its rector, was good, both spiritually and temporally; the number of communicants had increased, the class prepared for confirmation was the largest that had appeared for many years, the organizations for special work were active and enthusiastic, several new clubs had been formed, the first annual report of the Girls' Friendly Society showed that society to have a large membership, and the Men's Club commanded an attendance of 7,000 during the year. Constantly every day and evening some class, league, or order was holding its meeting in the parish house, the committee in charge of which that year issued its first annual report. The keynote of the choral harmony of the "free" religion was *service*. The object of the downtown Church was declared to be "to leaven modern society with the spirit of brotherhood." "The Church is not here for its own sake. It is to bear witness and to spread a spirit,"—so believed those who heard and heeded the call of a Gospel which transmuted contemplation into action.

As the months flew on, the Sunday School

Rev. Robt. A. Gibson
Rector
1887-1897

Rev. Alexis W. Stein
Rector
1898-1900

Rev. Frank H. Nelson
Rector
1900-

grew in numbers and efficiency, classes were organized for the profounder study of the Bible, aided by an illuminating lecture by Dr. Moulton, of the University of Chicago, and, in general, the letter which killeth gave way to the spirit which maketh alive.

The annals of Christ Church, in 1902, record in terms of deep grief and affection the decease of three of the most prominent and valued members of the Society and of the Vestry. One of these, Samuel Perkins Bishop, died February 1, 1902, at the advanced age of ninety-five, having been indefatigable in his services to the parish for more than sixty years. He acted as vestryman, trustee of the Endowment Fund, and was treasurer for twenty years. The reverential esteem in which he was held is indicated by the words inscribed upon the tablet dedicated to his memory: "A man in strength, a child in spirit, a saint in life, he walked before God in all his ways."

Day Clifton Shears, an honored member of the Vestry for five years, and a man universally regarded as a model citizen and a consistent Christian gentleman, died suddenly on March 27, 1902.

Larz Anderson, born January 9, 1843, vestryman and senior warden in Christ Church for twenty-four years, was all his life a member of the Church. For a long period he was superintendent of the Sunday School and, according to the testimony of William Lytle Foster, he was devoted to children, and, in turn, was loved by them, as he was by all who knew him. His death occurred on June 26, 1902.

"On the afternoon of Easter Sunday, 1902, a stained glass window of beautiful design was unveiled in the church, having been presented by the children of the Sunday School and mothers in the parish, in memory of children nurtured in Christ Church who have passed away from this life."

In the same year the parochial work of the clergy was greatly assisted by the accession to their force of a deaconess and her associate, Miss Theodora L. Paine and Miss Margaret Lloyd. After three years of most efficient service, Miss Paine resigned her position in Christ Church, having accepted a mission in connection with the Episcopal work in the diocese of Shanghai, China. Her place was taken by Miss Margaretta S. Grider.

The Rev. Mr. Melish resigned as assistant minister in 1904 to accept a call to become rector of Holy Trinity Church, Brooklyn, New York, and he was succeeded by Rev. Thomas Clyman Campbell.

The firm and unvarying attitude held by the rector in regard to the fundamental principles of Christianity and the functions of the Church of which he was the pastor is clearly stated in his annual letter to the parishioners for the year 1905:

"We are here to help make this city a Christian city, in reality as well as in name. In every way that the eye of faith can discern, it is our calling to make men Christian, whether by social service, by political activity, by self-consecration, by preaching, by worship. We must interpret life *everywhere* by the light of Jesus Christ. No life

is true that cannot bear that light. That is our faith. The Church exists not for the salvation of its members, but to enable them to bring the salvation of God to all men, to all the activities and interests of men. Therefore, we can never rest content, never feel that we are doing all that can be expected of us, until that work is at least being consciously attempted. How pitifully weak we are as yet is witnessed by the very small influence the Church exerts upon the actual standards of men. The great work of the world goes forward with little or no regard to the voice of the Church. Why? Because we Christians do not dare to condemn manifest evils, do not dare to preach the righteousness of Christ; because we Christians are too busy quibbling over definitions to speak strongly and clearly to the insidious and demoralizing commercialism that is rotting character and dividing man from man; because we Christians are fighting each other and neglecting the great battle of faith against unfaith, of righteousness against unrighteousness. When the Church shall learn to put away self-seeking, and work in singleness of heart for the Kingdom of God and his righteousness, its word will have power among men.

"May God give us strength here in Christ Church to labor in this spirit, faith to speak bravely and truly, love to serve unselfishly and gladly, hoping for nothing in return for ourselves, except more strength, more faith, more love, to use our great opportunity worthily."

Commenting upon the invaluable assistance which the deaconesses rendered to the clergy, as an integral part of the parochial staff, the rector

explains that "In every organization among girls and women, in Sunday School and Society and Vacation House, they play a part, and do an unceasing work, sometimes as head, sometimes as fellow workers. And then, in addition, they call, call, call—on the poor, the sick, the weary, the distressed. Thousands of calls each year they make, going from house to house throughout the parish. And to them come those in need; they minister to the needy, with money a little, with care and sympathy and trained understanding a great deal. And in addition they give instruction to the girls and women who come to confirmation, helping them to know and love the Church. This is but a little of the work of their ministry, for a ministry it truly is, and one whose value none can estimate."

The clergy was increased in 1907 by the coming of the Rev. William Henry Poole. In the same year it was announced that a signal and most unexpected benefaction was to be bestowed upon the parish, and indirectly upon the city, by Mrs. T. J. Emery, who, in memory of her late husband, proposed that an entirely new parish house should be built at her expense.

Of such paramount importance in the carrying on of the purposes of the ever-multiplying organizations co-operating with and extending the services conducted within the Church proper is it, that a detailed account of the essential features of the parish house erected mainly in 1908, and completed January 30, 1909, is here given. The original building, three stories in height, was dedicated in February, 1900, and torn down in May, 1907, and the new structure covers the old lot

and twenty-seven feet seven inches more to the east. The building committee consisted of Rev. Frank H. Nelson, rector of Christ Church; Mr. John F. Winslow, and Mr. Charles J. Livingood. The architects were Elzner and Anderson, and the architect's superintendent, Newton Tebow.

By the courtesy of Mr. Livingood, we have freely made use of a paper entitled "The Building of a Parish House," which he read before the "Literary Club of Cincinnati."

"We took our lesson," wrote Mr. Livingood, "from many living models. The original parish house, which had been torn down to make room for this, had stood but eight short years, during which it served the highest of all purposes, the justification of an idea, yet by the end of that time it had not only been outgrown, which was the real reason for the rebuilding, but it had actually been outworn. The practical lessons we learned from it were these: that buildings settle, joints shrink, soft wood mars easily, plaster cracks, brass tarnishes, corners gather dirt, and that of all buildings of a public character the parish house must be made to withstand the greatest amount of wear and tear.

"In rebuilding Christ Church Parish House, the first problem, after the architectural design which was suggested by the church adjoining and developed into the beautiful projection before you, with the tower binding church and parish house together, was the problem of all problems, the choice of proper materials. * * * To secure a building that should be absolutely fireproof, free from settlement and from shrinkage, unaffected by the vibrations of passing trolley

cars, and, chief reason of all, a construction that would protect the church in case of a devastating fire, reinforced concrete was agreed upon as the best material.

"The building is practically a monolith. Its foundations are buried deep in the bed of gravel that underlies this section of the city. * * * The curtain-walls are of brick, and the concrete itself is sheathed on the exterior with brick. * * * The choice of a brick for the face of this particular building was no easy matter. Red pressed brick was used in the old parish house, and their smoothness and evenness made too strong a contrast against the adjoining church walls, which have become pitted with age and decay, presenting a texture very difficult to match. * * * The brick selected is of the 'corduroy' or ribbed variety, a novelty in this city. It is an Ohio product, the ribbing being an invention of a professor in the Ohio State University. The dark-brown color was intended to match the traditional painting of the church front, and it was hoped that the varying shades would produce a texture in harmony with the older brick work. * * * For the stone trim on the exteriors good granite was used, Missouri red syenite taken from a well-known quarry thirty miles southwest of St. Louis. * * * The roofs of the building are primarily great slabs of reinforced concrete, strong enough to uphold the heaviest blanket of snow. * * * If ever our city is free from soot, we shall have a roof garden.

"The parish house of an institutional Church is not only a club, but a social center or settlement, conducted under the auspices of the Church.

"It has its lounging rooms, libraries, gymnasium, baths and locker rooms, bowling alleys, billiard room, and play rooms, all especially designed for the comfort, convenience, and entertainment of its members who come and go at will or attend regularly in groups. Provision must be made for the accommodation of the individual and large aggregations, for young and for old, for both sexes. In this particular case there is within the building not only an office, where the business of the parish is conducted, but also the living rooms of a rector and his assistants, who may be called upon to render service at all hours. In this case, too, the Church, Sunday School, and Bible Classes are held in the auditorium, which during the week is given over to theatricals, dancing, entertainments, and lectures.

"Some of the special activities which find expression in Christ Church Parish House are these:

"A *Men's Club,* of some six hundred members, which has its own room and library, where young men congregate as at a club, to read, write, chat, and take their ease, to play games and to be entertained.

"A *Boys' Club* of about the same number, with their own room, in which special efforts are made to occupy the mind or fasten the attention on healthful amusements, useful occupation of time, or drills, exercises, etc. (Both have the use of the gymnasium, but in season the activities of these two groups are transferred in a measure to the football and baseball field, to track athletics in the open air, and to a camp on the Little Miami.)

"A *Girls' Friendly Society* which, with its

branches, numbers over six hundred, in whose suite of rooms a girl may come for rest and quiet in the noon hour, for entertainment at night with her associates, for sewing, chorus and dramatic classes, to learn to cook, to dance, to teach.

"There is a Woman's Club, a Brotherhood of St. Andrew, a Vacation School, and Kindergarten, etc., etc.

"In the auditorium of Christ Church Parish House we have a unique assembly hall for this city, in that it is on a level with the street. Its seating capacity is about 500. There are five exits, two of them directly to the sidewalk of an alley, and in addition there are two exits from the stage. On the alley side there are store rooms where supplies may be received by the wagon-load, thus affording a distributing center, not too public, for food and clothing in the event of a flood or similar disaster calling for prompt assistance to the poor of the parish. * * *

"While it is self-evident that all these opportunities for rest and recreation must be limited to the use of the various organizations which call the parish house their home, the location of the building within the tenement and factory district, yet close to the business center of the city, brings with it many duties and responsibilities to the general public. Christ Church long ago realized this obligation. Its parish house has already become a vital factor in the social life of the community."

The new parish house was dedicated January 30, 1909, Dr. Stanger and others delivering interesting addresses, reminiscential and prophetical. The reorganized Parish House Committee consisted of Mr. H. N. Bacon, Mr. W. L. Fos-

ter, Mr. J. W. Herron, Jr., Mr. Charles D. Jones, Mr. C. J. Livingood, Rev. F. H. Nelson, Mrs. J. J. Faran, Mrs. J. F. Winslow, Miss Dickson, Miss Goodall, Miss Gordon, and Miss Alice Simrall. In their first published report they say: "It may be of interest to know that an average of fourteen hundred people meet in the building each week regularly, and that fifteen hundred men, women, boys, and girls meet in forty-eight classes in the gymnasium every month."

The rector, congratulating his parishioners upon "the most important event of the year," said: "It presents to us a great opportunity and a challenge to render vital service to the community. For this building is far from being for our selfish convenience and enjoyment, or even for the benefit of the Church. It stands for the desire of the Church to do all it can to strengthen the life of the city, by offering a center for social intercourse, and so for social uplift. It is only as we know one another, only as we realize our essential unity, that we come to a knowledge both of the strengths and the weaknesses of our modern life. There is no inspiration so great for strong living as the intimate knowledge of the fine way our fellow men in every walk of life are doing their work, meeting their temptations, bravely facing their problems. To realize our own oneness with them is a privilege; to share the common life, to enter into the common struggle, to fight the common evils, is the Christian calling. That is the opportunity and the challenge the parish house gives us."

Mr. Howard N. Bacon, who as a lay worker had joined the staff in 1908, was made manager

of the parish house, and put in general charge of the organization for boys and young men. The complete list of Church organizations at the time embraced The Benevolent Society, The Woman's Auxiliary, The Chancel Guild, The Co-operative Society, The St. Giles Guild, The Church Periodical Guild, The Mothers' Meeting, The Woman's Club, The Men's Club, The Boys' Clubs, The Girls' Friendly Society, The Brotherhood of St. Andrew, and The Camp. These organizations were of definite and positive value.

Rev. W. H. Poole, assistant minister, resigned his position December 1, 1909, on being elected rector of St. Paul's Church, Jackson, Michigan, and Rev. H. Boyd Edwards, a graduate of the Episcopal General Theological Seminary, was chosen his successor. Miss Grider resigned her place as a member of the staff in June, 1910, to accept from the Board of Missions an appointment at Nenana, in Bishop Rowe's diocese in Alaska. About this time Miss Georgia Wilkie and Miss Margaret McGuffey were added to the staff in the place of Miss Lloyd and Miss Grider.

In the Year Book for 1910 the rector declares that "Christ Church is part of the city life," that it "lives not for itself, or to itself, but to give its best influence to the spiritual consciousness of the city. That is the underlying purpose of all its works, the end to which every organization seeks to minister." Some of the expressions of the highest life of the community which may expect the sympathy of the Church are mentioned, viz.: The Anti-Tuberculosis League, The Juvenile Court, The Fresh Air Society, The Kindergarten

Association, The Public Schools, The Play Grounds, and Tenement House Reform. Today the list is even longer.

On the sixth of November, 1910, in his sixty-fourth year, died Nathaniel Pendleton Dandridge, the eminent Cincinnati physician and surgeon, a life-long member of Christ Church and for twenty-one years one of its vestrymen. He was a grandson of Colonel Nathaniel Greene Pendleton, who himself had served the Church twenty-three years as vestryman, junior warden, and senior warden. In a beautiful memorial tribute to Dr. Dandridge, prepared by his fellow members of the Vestry, they say: "In a sense he was born within the fold of Christ Church, a fact that may in a measure account for his singular devotion to her interests. To her support he gave freely and unfailingly of his means. The aid of his good counsel and wise judgment was hers always. His broad-minded Christianity was conspicuous, and his charitable disposition was an inspiration to good in others. His charming personality and nobility of character attracted to him hosts of admirers, and enabled him to exercise a powerful influence for good, which he never failed to exert. Not only ourselves, but this Church and community have sustained an irreparable loss, and thousands honor his memory."

Within the same twelvemonth that calendared the passing of Dr. Dandridge, the parishioners of Christ Church mourned the death of two of the former rectors: the Rev. I. Newton Stanger, who died in Philadelphia, March 31, 1911, and Rev. Alexis W. Stein, who died August 16, 1910, at Saranac Lake, New York.

Mrs. Aaron A. Ferris, for many years an active member of the Church, zealously devoted to its higher work, died on December 22, 1911. She was on the board of managers of the Helping Hand Society and was long the treasurer of the Ladies' Benevolent Society. In a memorial tribute recorded in the Year Book, the rector says: "For all the years of her connection with the parish, she gave it her best interest and service. Her strength of character, her whole-hearted Christian faith, her fine integrity, were characteristics that endeared her to all her friends."

In the year 1912, the rector of Christ Church, having been granted a leave of absence, went in September to Rome, Italy, and on October 1 took charge of St. Paul's Church, for which he functioned as acting minister for seven months, until May 1, 1913, while during this period the Rev. Walter Lowrie, the rector of St. Paul's, coming to Cincinnati, in exchange, administered a corresponding service in Christ Church.

It is interesting and significant to compare or contrast the conditions of parochial life and usage in the Italian capital with those confronting an American rector engaged in developing a Free Church in a growing city in the democratic West. Mr. Nelson returned to his native land more convinced than ever, if that were possible, as he assured his people, of the value and worth of such work as they were trying to do, and of such an interpretation of religion, and such an application of it, as they were trying to make in Christ Church. He observed that "In Rome the ministry is to individuals." That there "the Church has and can have but little, if any, relation to the

community. Its members are not citizens, with the responsibilities and relations of citizens. I would not decry the value and need of this ministry, and the right of man to look for it and expect it. It is a universal ministry—a most necessary and vital and valuable one. But in America, and certainly in Christ Church, there is added the opportunity and privilege of a ministry by the Church, and by its members to the community as well. It is a ministry that brings vitality to the individual's faith and religious experience, and gives the Church the sense of playing a real and individual part in the life of the time. * * * This thing we have come to call 'Social Service' is but the ancient love of our neighbor that Christ puts beside the love of God. And so, to keep the whole community to a higher plane of living; to be ready to help, in any possible way, to make the city cleaner, healthier, happier, juster; to cooperate with every sort of effort for these ends; to be interested in good government, in playgrounds, in the fight against tuberculosis, in the cleansing of tenements, in better schools, in efficient nursing of the sick, in promoting mutual acquaintance and friendliness among the people, is to be religious and believe in God."

After three years of efficient service as a member of the clergy, Rev. H. Boyd Edwards resigned his position upon the staff, as assistant minister, to accept an appointment to St. Michael's Church, Milton, Massachusetts; and his place was taken in Christ Church by the Rev. James Monroe Collins, a graduate of the University of Pennsylvania and of the Philadelphia Divinity School.

On All Saints Day, 1913, a memorial window of beautiful design was dedicated to Rev. Alexis Stein in an eloquent eulogy by the Rev. John Howard Melish, of Brooklyn.

Christ Church and the community in general suffered a severe bereavement on account of the sudden death of John Flack Winslow at his residence in Cincinnati on April 4, 1913. Born in 1855, he was educated at Exeter Academy and Harvard University, and was also a graduate of Cincinnati Law School. The Wardens and Vestry of Christ Church, summarizing his many accomplishments in their affectionate tribute to his memory; testify that, "Outside of his membership in the Vestry of Christ Church, it is fitting to record that Mr. Winslow was recognized as a lawyer of fine abilities; that he was a man of more than ordinary attainments in genuine scholarship; that his wide and critical knowledge of art, literature, and affairs of every-day life made him a most congenial and instructive companion to friends. In his death not only the Church, but the city of his home, has lost a true and patriotic citizen." To this testimony history may well add the words of his friend and pastor, who in a brief characterization of Mr. Winslow says: "His clear judgment, his unfailing courtesy, his high ideals, his strong democracy were ever of invaluable service in the deliberations of the Vestry. He judged all questions by the highest standards. His friendship was a very precious possession and is a priceless memory."

In the same year her numerous friends and acquaintances, both within and without the wide circle of her Church associations, were over-

whelmed with grief by tidings of the decease of Mrs. C. W. Woolley, one of the oldest members of Christ Church, and one who, from her childhood, had consecrated her life to "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely."

Mrs. Woolley died May 9, 1913.

January 28th, 29th, and 30th, 1914, were gala days in the parish of Christ Church because of the very successful Parish House Festival, held during that period, which not only gave occasion for general rejoicing, but incidentally added about $11,000 to the Parish House Endowment Fund. The year was memorable also for the series of organ recitals, including a notable concert by Mr. Lemare, given partly in celebration of the acquisition of a magnificent new church organ.

But again the shadow of death overcast the House of God and brought sorrow to young and old. On February 13, 1914, the Church lost one of its most beloved members, Mrs. Louise N. Anderson. The rector in his annual letter expressed the feeling of hundreds when he wrote: "It is hard to think of the Church as without her presence and help and enthusiasm. In all that concerned it she was most deeply interested, as indeed in all that expressed the higher life of the city. * * * She was one of the first associates in our branch of the Girls' Friendly Society. She organized the Chorus Group, leading it herself for many years, and making it a center of musical interest and education. * * * Hers was a very noble life, and she ennobled life for all who knew her."

Within less than eight months after the decease of Mrs. Anderson the Church suffered an overwhelming bereavement in the sudden death of her sister, Mrs. James Wayne Neff, who died September 24, 1914. In the Year Book for 1914 the rector, again representing his parishioners and the community in general, wrote: "It was a very great shock to all of us in Christ Church, and an irreparable loss. Her intense interest in all that concerned the Church, her loyalty, her unflagging work for very many years, her efficiency, her cheer, her power of friendship, made her the beloved and trusted woman she was. * * * I hope that soon a way will be found, through some memorial, to perpetuate her memory and that of her sister, Mrs. Anderson, for we who knew and loved them cannot think of the one without the other, so that the coming generations shall know whence come some of the richness of spiritual experience that is theirs."

Still again the angel of death invaded the pale of Christ Church, summoning another beautiful character to the mystery of the hereafter. Once more the testimony of her friend and pastor shall be heard in memoriam: "In the death of Mrs. Lewis W. Irwin, Christ Church and all of us personally have suffered a very great loss. From childhood a member of the parish, she grew in grace and the knowledge of the Lord Jesus Christ through all her years. * * * Until her health failed she was always present in her place in the church. She gave not only her time and strength, but her great ability, to the Benevolent Society, the Woman's Auxiliary, the Chancel Guild, the Sunday School, the Girls' Friendly

Society, within the parish, and to the Children's Hospital, the Woman's Auxiliary, and the Girls' Friendly Society, outside of it. It was a most rare and noble life of service, and how she accomplished so much, and so fully, is a continuing wonder."

The Rev. Mr. Collins resigned his position as assistant minister, October 23, 1915, to become assistant rector of Christ Church, Detroit, and the Rev. Thomas W. Attridge, a graduate of Cambridge Theological School, joined the clerical staff of Christ Church, Cincinnati, July 1, 1915. He had been associated up to that time with the Rev. H. Boyd Edwards in Milton, Massachusetts.

That the eighteen years which measure the period that has elapsed since the founding of the free system of managing the financial affairs of a church organization have not disappointed the expectations of the members of the Episcopal Society of Christ Church, Cincinnati, may be inferred from the recorded facts proving that the voluntary contributions to the Church and the Parish House within those years have been numerous and liberal beyond former example.

To render this general statement clear, there has been collected from the Year Books, beginning with that issued in 1899, an approximately complete list of the several gifts that have come to the Church from her grateful children. On May 1, 1899, Rev. Alexis W. Stein, then being rector, an Easter offering of $20,000 was enthusiastically bestowed by the parishioners as a fund to provide for the building the first parish house.

On May 1, 1900, the wardens reported that a

gift of $1,000 was contributed on Easter toward increasing the Endowment Fund, by Mr. Larz Anderson.

The Year Book of 1901, compiled by Rev. Frank H. Nelson, announced that a gift of $1,000 had been presented by Mr. W. A. Procter in memory of his mother, to be expended in carrying on the work of the parish house. Mr. Procter donated the same amount annually for seven years—1901-1907.

It is recorded in the Year Book for 1904 that Mrs. L. H. Slade has continued her generous gift to the Endowment Fund, though the amount of the contribution is not stated. A year later, in her will, Mrs. Slade bequeathed $1,000 to the Endowment Fund.

The Year Book for 1905 announced that Mr. A. Howard Hinkle had given a camp on the Miami River, with a club house thereon, to the parish house.

About the same date the children of Mrs. Nathaniel Foster, in memory of their mother, gave $4,300 for the Endowment Fund.

In 1905, Mrs. Sally B. Williams, fifty years a communicant of the Church, gave in her will $600—$300 to the Endowment Fund, and $100 to each of three of the organizations of the Parish House.

Mrs. Mary M. Emery bore the expense of building the new parish house and gave the lot upon which it stands. Year Book, 1906, states that Miss Mary Hanna gave the free use of her home on East Fourth Street, pending the erection of the parish house.

Mrs. Mary Lee Cassily (Year Book, 1907)

by her will gave 300 shares of First National Bank stock, valued at $75,000, the income from which is to be used for missionary work carried on by the parish.

At about the same time the children of Dr. and Mrs. N. P. Dandridge, as a memorial to their parents, presented the Church with an additional silver flagon for the communion.

In 1908 anonymous subscriptions amounting to $1,000 were given toward paying the cost of a new altar.

Mrs. Larz Anderson, in memory of her deceased husband, Larz Anderson, in 1908 gave $500 for the purchase of flowers for the Children's Easter Festival. "This beautiful custom (of supplying flowers for the Children's Easter Festival) was originated by Mr. Anderson, and it is most fitting that through all the years to come his name should be most intimately connected with the festival."

In 1909 Mrs. Mary Cleneay Johnstone and Mrs. H. Q. Cleneay, as a memorial to their mother, Mrs. G. W. Cleneay, gave to the Church four sets of prayer books and hymnals for the altar and clergy stalls.

Rev. and Mrs. C. K. Benedict, in memory of Mrs. Olivia Procter, gave in 1909 $1,000 for the parish house. The same amount, and in the same beloved memory, has been given annually since.

The Misses Guerin gave in 1910 "Two large and handsome brass altar vases" to the Church.

The Year Book for 1910 records that "two gifts of money have started a much-needed Endowment Fund for the maintenance of the parish

house": (1) $100 from Mr. Benj. W. Strader and (2) $10,000 from Mrs. J. S. Neave, in memory of her husband.

In 1911 the Year Book records, as a memorial to Mrs. Virginia Harriet Van Voast, by her daughter, the gift of a Bible for the lecturn—a very handsome edition of the Revised Version.

In 1912 the Year Book mentions an unusual number of generous offerings. Mrs. Otto Stein gave a beautiful prayer book and Bible for use in the pulpit and consecrated to the memory of Helen Louisa Stein.

Miss Leona C. Frank donated $100 to the Endowment Fund, also in memory of Helen Louisa Stein.

Mrs. A. Howard Hinkle gave $10,000 to be known as the A. Howard Hinkle Fund, the income of which is to be given the rector for his discretionary fund for the present. Ultimately it is to be appropriated to the maintenance of the Church.

Mrs. W. P. Anderson gave $300 to the Endowment Fund in memory of Rev. Alexis W. Stein.

Mrs. J. F. Winslow gave a lot in Spring Grove Cemetery in memory of her sister, Sally Coles Stevenson Colston. The lot is to be reserved as a place for the proper burial of the Church's poor.

Dr. Frank Brunning, by his will, left $1,000 to the Church, the income of which goes to the maintenance of the parish house.

Mrs. Mary M. Emery, in 1912, presented the Church with a magnificent new organ, which was installed in 1913.

The church was furnished with an entire new

floor and appropriate carpeting by the senior warden, Mr. Frank J. Jones, and Mrs. Jones, in 1912.

Mrs. A. Howard Hinkle, in 1913, deeded to the Church the Athletic Field in the Miami Valley, rebuilt the fence around the property, and erected a club house.

The Year Book for 1914 records the presentation by Mrs. H. Q. Cleneay and Miss Sarah H. Woolley, in memory of their mother, Mrs. Woolley, of two carved oak kneeling stools.

Mrs. Mary M. Emery provided for ice-water drinking fountains throughout the parish house and on the street in front of the building, and for the replacement of chairs in the auditorium of the parish house. She also added to the fund started by Miss Ida Liebenberg the amount sufficient to complete the new tile floor in the vestibule of the church.

On November 26, 1916, the congregation of Christ Church decided to raise $25,000 by subscriptions to build a chapel on property in the rear of the church recently purchased and given to it by Mrs. Emery.

One of the most accomplished, highly esteemed, and public-spirited citizens of Cincinnati, a man endeared to all who were in any way related to the work of Christ Church and parish house, was William Lytle Foster, who died at his home, Oak and May Streets, Walnut Hills, January 31, 1917, aged fifty years. The lines of the poet Halleck may be applied to him with literal propriety:

"None knew thee but to love thee,
Nor named thee but to praise."

He was a member of a family distinguished in the early history of the Ohio Valley, and especially in Cincinnati, a son of Dr. Nathaniel Foster and Mrs. Josephine Lytle Foster, a nephew of General William Haines Lytle, the poet, a grandson of Robert Todd Lytle, and a great-grandson of General William Lytle, Surveyor General of the Northwest Territory, and the only brother of Mrs. Charles J. Livingood.

Mr. Foster was graduated from Williams College in the class of 1890. A most accurate and vigilant man of practical affairs, Mr. Foster was identified with several successful business enterprises, having been secretary of the Blymyer Bell Foundry Company, in which he was a stockholder, and for ten years he was superintendent of the American Telephone and Telegraph Company. A sympathetically appreciative sketch of his career, published (with a portrait) in the *Social Service News,* records that he lived his whole life in Cincinnati and devoted his best strength and energies, his fine gifts and true-hearted faith to the service of his city. "A member of Christ Church," this testimony adds, "he served it first and last and always. A member of the Vestry, secretary of the parish, treasurer and teacher in the Sunday School, a member of the Executive Committee of the Men's Club from its start in 1900, and of the Century Club, he yet found time and place for service in the larger life of his city. He was a member and treasurer of the Hospital Social Service Association, of the Executive Committee of the Bethany Home for Boys, one of the hardest and most faithful workers in each of the campaigns

for federated giving of the Council of Social Agencies, and a member of many other organizations. He took his freedom from business not as an opportunity for self-indulgence, but for helping the common life.

"A man of the purest personal character, deeply and sincerely religious, of unshakable integrity, of great modesty, courteous always under all circumstances to all people, his death removes from the city a kind of man Cincinnati can ill afford to lose."

When, in April, 1917, it was officially announced that the Government recognized the existence of a state of war, arraying our country against Germany, the Vestry of Christ Church, at a regular meeting, adopted the following resolution:

"Whereas, The Congress of the United States hath, by resolution, declared that a state of war exists between our country and the Imperial German Government, which resolution has been approved by the President; and,

"Whereas, By this momentous step our country is made a participant in the war that is waging on the continent of Europe;

"Now, therefore, we do recognize in said declaration a call to our country to do the work that God has in store for it to do in defending Christianity, protecting the innocent, expanding civil liberty, and opening wide the gateway to an earlier and more enduring peace; and our prayer is that these ends be accomplished speedily."

The meeting took further action by the motion:

"Be it resolved, by the Wardens and Vestry of Christ Episcopal Church, of Cincinnati, Ohio,

that the rector be, and he is hereby authorized, to offer to the authorities of the United States the use of the parish house, and to pledge to the authorities the services of the members of the parish for such service as they are capable of rendering.

"Be it further resolved, that the rector be authorized to place this offer before such authorities as will render it effective, the details of the use to which the parish house shall be put to be left entirely to the rector's discretion."

On July 6, 1917, the following preamble and resolution were adopted by the Vestry:

"Whereas, The Reverend Frank H. Nelson, our beloved rector, has been made chaplain of a Hospital Unit to serve our soldiers in the present war; therefore be it

"Resolved, That this Vestry does heartily approve the patriotic course he has taken, and does assure him that his salary as rector of this Church shall suffer no diminution in consequence thereof, and that he is granted the necessary leave of absence."

The hundredth anniversary of the founding of Christ Church was commemorated in a celebration beginning on Saturday afternoon, May 12, 1917, and lasting an entire week. The varied program of social rejoicing and special centennial service was carried out as officially announced, opening with a dramatic, historical pageant play given in the auditorium of the parish house, the seventy-five or one hundred characters represented on the stage personated by boys and girls belonging to the Sunday School, in appropriate costume, presenting a picturesque appearance,

and performing their parts with pleasing effect under the skillful, artistic direction of Miss Dorothy Sattler, author of the play, which was a charming résumé of leading events in the history of Christ Church and of Cincinnati within the century. Among the striking pictures reproducing local scenes was the interior of Dr. Daniel Drake's parlor, in which Bishop Chase organized the Parish of Christ Church, May 18, 1817.

The music accompanying this delightful entertainment by the junior organizations was furnished by the orchestra of the Conservatory of Music, under the leadership of Mr. Tirindelli.

The second day of the celebration, Sunday, May 13, was devoted to appropriate centennial services in the church, beginning in the morning with corporate communion of the parish, followed by an address by the rector, the Rev. Frank H. Nelson.

An inspiring sermon, suitable to the occasion, was delivered by the Rt. Rev. Charles D. Williams, D. D., Bishop of Michigan, based upon the two texts: "Greet the Church that is at their house," Romans 16:5; and "The Church of the living God, the pillar and ground of the truth," First Epistle to Timothy 3:15. The main theme of his discourse was the foundation and spirit of the modern Church, which, the speaker declared, must be a living, dynamic and vital, not a static institution; she ought to inspire all her children with a burning zeal for public righteousness and common service; she is set here as the pillar and ground of truth.

In the afternoon, at 4 o'clock, a "Children's Service" was held, when an address was made

by the Rev. William H. Poole, St. Paul's Church, Jackson, Michigan. Mr. Poole had been assistant minister in Christ Church, 1906-1910, and he was much honored and loved in Cincinnati. His subject, "Nehemiah Building the Walls," was very attractively presented, his appeal concluding with the words: "This old Church has stood here now for a century; and we mean by the Church, not the building, but the congregation. It has been its purpose to help develop men and women as to their bodies, their minds, and their souls. You are now members of this congregation. It is your duty to help build the wall as well as to take advantage of its defense. If you go out from here week by week and play your part well among those with whom you mingle, as you are clean and straight and industrious and honest in your daily work, as you do something to make the world better, that is outside your regular occupation as you work constantly and continuously for all that is good, you will be like Nehemiah, builders of walls that will defend the city, the community, and the nation against their enemies."

The sermon of the evening of Sunday, May 13, was by the Rev. J. H. Melish, rector of Holy Trinity Church, Brooklyn, New York, who was assistant minister in Christ Church for the years 1900-1904. His topic was, "The Holy City," suggested by the text, "And I saw the Holy City," Rev. 21:2. Mr. Melish impressively discussed some aspects of the ideal life of American cities of to-day, summing up his conclusions in these sentences:

"Had the men of yesterday foreseen that these

cities would grow to their present proportions, would they not have planned some things very differently? Shall not we who suffer from their short-sightedness also profit by it, and, with the inevitable future in mind, so build that our children shall rise up and call us blessed? We can build its homes and factories, its streets and playgrounds and schools so that physical health and artistic beauty shall be attained no less than utility. We can lay the foundation of civic honesty and integrity so strongly and firmly that it will carry every public service in which the community may care to undertake, with honor and respect. It lies within our power to achieve just social order wherein every man shall receive the full product of his toil and no man shall be deprived of an opportunity to eat his bread in the sweat of his brow. Ours, too, is the opportunity to increase and multiply the spirit of compassion which shall some day make the community the 'union of all who love in the service of all who suffer.' These four qualities of health and beauty, of honesty, of justice and compassion, now seen so often apart and at times antagonistic, belong together, like splendid jewels set in a diadem. They form together the Holy City."

Monday evening was appropriated to an important social event, a reception for all the people connected with the parish as well as invited guests. They assembled in the auditorium of the parish house, which was beautifully decorated for the occasion with trailing smilax, floral adornments, flags, and bannerettes. An orchestra, screened by a lattice embowered by vines, supplied music.

The receiving line included the clergy and the

vestry, with their wives and a few other specially distinguished persons. Between the hours of eight and ten the company adjourned to the church to listen to the reading of several letters from prominent men and to several short speeches. Complimentary letters were received by the rector from the Presiding Bishop of the Episcopal Church, the Rt. Rev. Daniel S. Tuttle, D. D., St. Louis, Missouri; from the Rt. Rev. Robert A. Gibson, D. D., Bishop of Virginia, who from 1887 to 1897 was the rector of Christ Church; and from Bishop F. K. Brooke, of Topeka, Kansas, a son of the Rev. John T. Brooke. After reading these communications to the audience, Mr. Nelson delivered an extremely interesting and illuminating address on the development of Christ Church within the one hundred years from its founding to the present day. This address was followed by a brilliant and humorous reminiscential and highly suggestive speech from Mr. Edward Colston.

The next speaker was Miss M. S. Grider, for years a prominent woman worker in the parish of Christ Church, and afterwards one of the Episcopal Bishop's staff in Alaska. Her gracious and inspiring address concluded with the words: "May the women of Christ Church take courage and go forward in the future with a greater zeal and vision than they have had ever in the past."

The last speech of the occasion was by the Rev. John F. Herget, pastor of the Ninth Street Baptist Church, who had recently been made chaplain of the First Regiment of Ohio Volunteer Infantry. In closing his remarks, he said: "We are gathered here to-night with happy hearts, with

bright faces, as we look at the past, as we think of the present, as we guess about the future; and across the waters at the present time there lies a dark shadow over every heart, and every home, and every face. I have said to myself, 'Is it possible that one year hence that same shadow will lie across every heart, and every home, and every face in all our land? Yes, it is possible, it would seem so.' And that reminds me of the fact that the situation which is presented to us in the present struggle in which the whole world is involved will offer to the Churches of the Lord Jesus Christ the largest opportunity they have ever had for ministry in all the history of the world, to heal the wounds that have been made, to replace international distress and hatred with international confidence and brotherliness and love; and God grant that in this hour of crisis in the world's history this Church and all the other Churches may be girded with divine strength and power to face the issues which lie before us, to do the work of our Master in the rebuilding and in the reconstruction of all human society that must necessarily follow the issue of the present conflict."

Under the auspices of the Men's Club and the Girls' Friendly Society, for the members and their friends, a reception and dance was held in the parish house on Tuesday evening, with brief informal speeches of congratulation and encouragement by Rev. W. H. Poole and Miss Geraldine Gordon, Boston, Massachusetts.

Wednesday was also a gala day, devoted mainly to the Parish Boatride on the steamer Island Queen, about twelve hundred persons tak-

ing the excursion to Coney Island, and to Fernbank Dam and return.

On Thursday morning, Ascension Day services were conducted in the church, the rector delivering the sermon.

In the evening the Century Club of Christ Church gave a banquet at the Hotel Gibson, on which occasion Mr. Edward Colston was toastmaster, and memorable addresses were delivered by Mr. Edward Worthington, Rev. Charles Frederic Goss, Dr. W. S. Rainsford, and Rev. F. H. Nelson. The occasion was a very notable one and all the proceedings were reported by a stenographer and are preserved in typewritten copy, deposited in the archives of the Church.

Friday, May 18, dawned a bright and lovely spring day, and at 9 o'clock A. M. a goodly concourse of grateful worshipers partook of the Holy Communion in the sanctuary endeared to them by a thousand hallowed associations. When the hour for celebrating the festival service for the hundredth anniversary of the founding of the Church arrived, a large congregation occupied the pews, and the rector, assisted by numerous visiting clergy reverently conducted the introductory ceremonies of Scripture reading and prayers. At this solemn and impressive service, as on other occasions of divine worship during the centennial celebration, sacred music of the most appropriate character was rendered by the excellent choir of the Church, under the leadership of the choirmaster, Edward W. Glover, and with the masterly support of the organist, Mr. Yoakley. The anniversary sermon, the comprehensive subject of which was "The Continuity of the Church,"

CHRIST CHURCH CHAPEL

an eloquent discourse, was preached by Rt. Rev. Boyd Vincent, D. D., Bishop of Southern Ohio, from the text, "Here we have no continuing city; but we seek one to come," Hebrews 13: 14, a discourse which held the absorbed attention of every listener from the first syllable to the last and left a profound and lasting impression on the congregation.

After the singing of the Recessional Hymn the audience filed out of the church, and many found their way by a side passage to an area near the rear of the edifice, where they witnessed the laying of the cornerstone of a chapel to be erected on property purchased by Mrs. Mary M. Emery and presented to Christ Church. The ceremony of laying the cornerstone was conducted by the rector.

Such improvements as this chapel, which will be a noble structure of its kind, especially in its interior decorative effects, the scheme being of the English Gothic style of architecture, appealing to the more exalted religious aspirations and to the corresponding principles of sacred art, naturally induces meditation upon her past history and the spiritual aims of the expanding Church Society, and causes speculation concerning its future development. While Christ Church seems never to have confined its theory or its Christian practice within the severe limits of sectarian definition, yet the essential motives and convictions of the men and women of "light and leading" who have given this institution its distinctive character, have often been announced from its pulpit and are vitally operative in the thinking and conduct of its members.

Perhaps an approximation to the working creed of this modern, down-town Episcopal Church of to-day may be gathered from the pages of a booklet recently issued with the approval of its clergy and under the auspices of a committee authorized by the Vestry of Christ Church. From this little book (copyrighted in 1917) a few passages may here be quoted as a fitting conclusion to this chapter:

"Christ Church, for one hundred years an equal sharer in the community life of Cincinnati, realizes the increasing responsibilities of institutions to men in daily life, and seeks to align its great past with forward-looking men, to the end that the future may place upon it increasing opportunities for helpfulness."

"Christ Church stands for the Higher Good. It is intolerant only of intolerance. It is a foe to compromise. It believes in the indomitable soul. It strives for righteousness. It acknowledges its debt as its brother's keeper. The fortieth chapter of Isaiah is to Christ Church a clarion call to duty which it will not shirk—'Comfort ye, comfort ye, my people, saith your God.'"

"Christ Church believes that effort is achievement; that he who does the utmost that he can will sometimes do more; that spiritual fidelity is for many an ultimate fact in our modern life; that a high comradeship with one's self and one's fellows is possible amid the somberness of daily toil. Christ Church is working with hand, heart, and mind to make these truths plain."

"To foster the Spirit of Man among men; to give the emphasis of the under statement; to pave

the way for intellectual honesty; to help the understanding heart and the courageous soul; to provide a breathing place and a wider reach for aspiration amid the storm and stress of mental and physical To-day—

Christ Church Stands.
Accept its hospitality."

VI

Music in Christ Church

IN a Vestry meeting held on the evening of February 16, 1819, a subscription was started for the purpose of buying an organ for the use of the recently formed Episcopal Society of Christ Church, then worshiping in a Baptist meeting-house located on West Sixth Street. A suitable instrument was promptly procured, doubtless much to the gratification of the voluntary choristers, whose performance, according to the published report of their pastor, Rev. Samuel Johnston, was very creditable to themselves and the congregation. The first organist was Mrs. Adams.

That Cincinnati, in a comparatively early period in her history, fostered musical societies of ambitious aspiration, and that these were encouraged by the Episcopal people, may be inferred from an interesting episode in the relations of Christ Church with one of the secular organizations to which allusion has been made. In the year 1822 a communication written by Mr. Thomas L. Paine in behalf of the Haydn Society of the city of Cincinnati, addressed to a committee consisting of Mr. John P. Foote and others, these proposals: "The Haydn Society will place their organ in the Episcopal Church and give the use of it to the Church on Sundays and other days of service on condition of being allowed the use of the gallery of the church for their meetings for improvement

and the whole church for their oratorios, during one year from the time that may be agreed upon;—they will also, at their own expense, make such alterations as may be necessary in the orchestra of the church, under the direction of the Vestry. They are further willing to take the organ at present in the church and put it in a place of safety, and return it in as good condition as it is at present, provided they are allowed to use or rent said organ during the time of the agreement." A committee from the Vestry reported that they were of the opinion it would be conducive to the interest of the Church that the plans proposed should be accepted.

On August 2, 1823, Mr. Luman Watson was allowed, as a balance on the purchase price of the church organ, the sum of $133.33, with interest from October 4, 1820. Later it was determined that Mr. Foote and Mr. Doane be a committee to confer with Luman Watson and the Haydn Society on the disposition to be made of the organ belonging to the church and to do whatever might be necessary in relation to the same.

It is not surprising that in our fathers' days of enforced economy, well-nigh a century ago, when a rector's salary ran as low as five hundred dollars, the services of a competent organist or choir leader could be secured by a church for a very small compensation. In those self-sacrificing years when the young men and women of Christ Church were giving their personal energies gratis to the maintenance of a reliable choir, the organist, Mr. James H. Baker, offered his services at a salary of fifty dollars a twelvemonth. Early in 1829, another professional musician, Mr. Dury, performed the duties which the position demanded at the stip-

ulated charge of one dollar a Sunday. The next year, for the sum of one hundred and fifty dollars, Mr. and Mrs. Nixon gave their joint musical services to the choir, he as organist and she as singer. In June, 1832, Mr. Aydelott then being rector, Mr. Nash was appointed organist and director of music, and such seems to have been his efficiency that he held the position for about four years. With him a contract was made to have the organ repaired at an expense not to exceed fifty dollars. He must have been held in social and professional regard by the Vestry, for he was granted the privilege of using the church edifice for a public concert.

A committee consisting of Mr. Roff and Mr. Richards was entrusted with the duty of making, from time to time, such arrangements as they deemed necessary to secure good church music. The same gentlemen, together with Mr. Cope, were authorized to dispose of the old organ and to contract with Mr. Corry, of Philadelphia, for a new instrument. This organ was to be constructed in keeping with the architecture of the new church, on Fourth Street, then approaching completion. It was decided on November 26, 1834, that it was expedient to have a concert of sacred music in the new church as soon as that was ready for occupancy, the proceeds to be applied toward paying for the organ. Accordingly on March 7, 1835, the committee on music reported that they had requested the "Beethoven Society" to give a concert "for the benefit of the organ," and that said society had cheerfully agreed to the request. The net proceeds of the concert given by the "Beethoven Society," presumably a notable artistic

event, amounted to one hundred and seventy-seven dollars.

Mr. Nash resigned his position as organist in 1835 and was succeeded by Mr. J. Butler.

It was noteworthy that at the very beginning of his illustrious rectorate, the Rev. John T. Brooke manifested a lively interest in the musical affairs of the church. To his order the treasurer was authorized to pay a sum, not exceeding $400 a year, for defraying expenses of music. At a special meeting of the Vestry, the statement was made that the rector had informed the Vestry that arrangement had been made by the organization of a voluntary choir by which the music and organist for the church were furnished free of expense and that the sum of $300 theretofore considered an appropriation for that purpose was now saved.

In 1852, the first year of the clerical administration of Rev. Dudley A. Tyng, Mr. Elihu Locke was employed to officiate as conductor of music for two successive quarters, and paid at the rate of $600 per annum, he agreeing to engage and pay his assistants and organist. Mr. Locke, a gentleman of energy and integrity, was destined to exert a considerable influence upon musical enterprise and culture in Cincinnati.

But slight reference is made to the music in the records of the Wardens and Vestry of Christ Church during the twelve years dating from 1853 to 1865, including the period of the rectorship of Mr. Tyng, Mr. Butler, and Mr. Goddard, and a large part of the term of Mr. McCarty, though there are many evidences that Mr. McCarty had a deep appreciation of music as a religious force.

Experience had probably impressed upon the minds of serious observers the desirability, both for sacred and for esthetic reasons, of enforcing stricter regulations in the management and discipline of the choir in order to bring it into full understanding and complete harmony with the spiritual purposes of the rector. Working toward this end, the Vestry, on February 11, 1865, took action by resolving:

"That whoever be employed as conductor of the choir in Christ Church be required to subscribe to the following conditions:

"1st—That he be personally responsible to the rector and music committee for the good order, propriety, and reverent behavior of the choir during divine service.

"2d—That he introduce no person into the choir who may not meet with the joint approval of the rector and the music committee.

"3d—That he shall implicitly comply with such orders as the rector may deem it necessary to give, in accordance with the Rubrical Regulations embodied in the Book of Common Prayer, which reads as follows: 'It shall be the duty of every minister, with such assistance as he can obtain from persons skilled in music, to give orders concerning the tunes to be sung at any time in his church, etc.'

"4th—That no extra expense for books, repairs, etc., be incurred, except upon the joint approval of the rector and music committee.

"5th—That the chorus be always punctually present at the morning and evening service on Sundays and on such holy days and extra occasions as the rector may consider requisite."

Thirty years of use since it was first placed in the new church had impaired the excellent organ built by the Philadelphia firm to such a degree, that, in 1866, subscriptions were solicited for the purpose of procuring a new instrument of the most approved modern construction. Thorough information was obtained by visiting several of the leading organ-building establishments in the East, and finally a contract was closed with Messrs E. and G. G. Hooker, of Boston, who agreed to furnish such an up-to-date organ as the committee demanded, at a cost of $8,850. When this was delivered in the summer of 1867, a testimonial letter, drafted by Mr. A. H. McGuffey, assured the makers of the instrument that the recipients of it were "much pleased and entirely satisfied with the organ built for them."

In celebration of an event so important in the history of the choir as the dedication of a new organ, an "organ concert" was publicly given, but we are not told who were the musicians that had parts in the program. About this time, however, the music committee appointed a new organist, Mr. James C. Vincent, and decreed that at the beginning of the ensuing year a new choir should be chosen. Much responsibility for wisely utilizing the services of a new organist and an untried set of singers must have devolved upon the recently installed rector, Rev. Wm. A. Snively.

A peculiar social and personal significance attached to the incident that in the autumn of 1868 the Vestry received a communication from the widow of the late rector of the parish, Mrs. Louisa C. McCarty, stating that a proposition from a number of her friends had been made to her that

she should give a grand organ concert in Cincinnati, and asking permission to occupy the church and to make use of its organ. After a full discussion of the request the following resolution, offered by Mr. McGuffey, was decided upon: "Resolved, That this Vestry strongly disapproves of the use of the church edifice for any purpose except the worship of Almighty God. Nevertheless, in view of the application now before us being from the widow of our late beloved rector we grant her the use of the church for one concert, subject to such restrictions, as to the time and character of the music, as may be imposed by the rector of the church."

The resignation of Mr. Vincent as organist was accepted in March, 1869; and the music committee was authorized to procure both an organist and a choir at a cost of not to exceed $1,500 per year, at as early a date as was practicable. Mr. Henry J. Smith, a New Englander, was engaged as organist and general director of music, and after a comparatively brief but very acceptable period of service he resigned his position in Christ Church and returned to his former home in March, 1872. The complimentary resolutions with which the Vestry honored him on his departure from Cincinnati were remarkably cordial, declaring that Mr. Smith was not only an artist of great skill, but a true gentleman, and that he carried with him to his new field of labor in Boston the best wishes of his Western friends for his continued success. The locally distinguished musician, Henry G. Andrés, was chosen organist of Christ Church in 1873, and continued to hold the position for six years. Mr. Charles J. Coleman was organist from

1881 to 1889, Mr. Edward Magrath in 1889, Mr. J. Hartwell Cabell from 1890 to 1894, since when, up to the present, the responsible position has been filled very ably by Mr. John Yoakley. At the date of Mr. Yoakley's coming, Mr. Louis Ehrgott, accomplished as a master of vocal art and as a scholarly musician in general, became director of the choir, an office which he retained for thirteen years. After Mr. Ehrgott's resignation, the function of choirmaster was performed for a short period by Mr. Adolph Hahn, then by Dr. W. H. O. McGehee until 1912, when the important duties of leader were undertaken by that experienced and skillful musician Mr. Edwin W. Glover, who, at the time of this writing, still has charge of the choir and of the artistic responsibilities relating thereto.

The remodeling and partial rebuilding of the church, which was completed in the summer of 1891, in the early part of the incumbency of Dr. Gibson, had a stimulating and encouraging effect upon all the energies and activities of the organization for specific religious work, whether in the communion service, the worship of preaching and prayer, the Sunday school's various labors, or other vital forms of Christian endeavor that give interest and efficacy to parish meetings. Especially did the influence of the improved surroundings immediately work beneficial results in the quality and appreciation of the music. This was recognized by the report of the Vestry and Wardens for 1892, in which it is noted that "during the past few months a small chorus had been added to the regular quartette, and we think that the choir, as now constituted, adds materially to the effective rendering of all music requisite to our Sunday serv-

ices." A report issued two years subsequently remarks that the "chorus choir *vested* meets with the decided approval of the Wardens and Vestry, and they recommend that it be continued at its present standard of excellence." The rector, in his preface to the Year Book for 1895 says: "The standard of music, heretofore an experiment, has been accepted by the Vestry and congregation. It is now as high as anywhere in the country."

With the adoption of a new system of financial management, and the occupancy of the parish house by the organizations devoted to special forms of social and religious activity, fresh energy was infused into the choir and into all persons and forces pertaining to the methods and ideals of the musical development of Christ Church. From year to year the standard was raised as regards the rendering, whether vocal or instrumental, of the selections assigned for a given service, and as regards the quality of the composition itself. A more exacting taste was cultivated, guided by the critical judgment of thoroughly competent choir leaders and an accomplished organist, who worked together as scholarly musicians, in sympathetic cooperation. Throughout the city, and indeed in distant places, the choir won a reputation and was often spoken of with admiration. Well-known master works of Brahms, Beethoven, Mozart, Handel, Haydn, Mendelssohn, and other classic composers were frequently presented, and almost every oratorio, anthem, offertory, requiem, and accompaniment for the communion service, of high merit, was occasionally rendered by singers, all of whom are well trained and many of them distinguished.

The choirmaster, Mr. Edwin W. Glover, mentioned in his report for 1915 that in his selection of new music he made it his aim to choose music, "first, of the best type, and second, purely devotional in its character."

One of the most important and memorable events in the history of the parish was the presentation by Mrs. Thomas J. Emery, in April, 1913, of a magnificent organ constructed by the Casavant Bros. The instrument is thus described by Mr. John Yoakley, the organist of Christ Church: "It contains three manuals of keys, twenty-nine hundred pipes, a pedal board of twenty-two notes, twenty-two couplers, twenty combination pistons, two swell pedals, and a crescendo pedal, the organ being divided and placed at the right and left of the chancel. The console or key-board is placed directly in front of the decani choir, the action being electro-pneumatic. The instrument contains registers remarkably voiced, and among the registers the following have been commented upon, viz.: the Vox Humana, Vox Celeste, Gamba, Aeoline, Stopped Diapason, Oboe, Cor Anglais; and lastly, the open Diapason in the great organ is very distinctive as to breadth of tone."

The bestowal of so excellent a Church organ upon Christ Church proved a musical benison to Cincinnati, for owing to the liberal policy of the Vestry, the clergy, and the congregation, all lovers of sacred music, irrespective of denominational affiliation, were welcomed to the church to participate in the exalted pleasure of hearing

"The pealing anthem swell the note of praise."

Many of the leading local organists of the city gave recitals testing the wonderful powers of the new instrument, and, under the auspices of the Southern Ohio Chapter of the American Guild of Organists, the celebrated English organist, Mr. Edwin H. Lemare, rendering a varied program, at a concert, demonstrated the transcendent qualities of the instrument when touched by the hand of a master.

APPENDIX

LIST OF
Rectors, Wardens, Vestrymen, and Officials
OF
The Episcopal Society of Christ Church

COMPILED FROM THE RECORDS OF THE CHURCH BY

Wm. Lytle Foster

As shown in Book No. 1 of the records of Christ Church, the Rev. Philander Chase, former Rector of Christ Church, Hartford, Connecticut, preached and performed divine service, according to the Liturgy of the Protestant Episcopal Church, on May 18, 1817, in the town of Cincinnati. The following is copied from the records:

> "Immediately after service he explained his views in coming into the State of Ohio and the success which had attended his labors in collecting and organizing churches to the glory of God and the good of human souls.
>
> Whereupon the following instrument of Parochial Association was drawn up for signature, viz:
>
> We whose names are under written, deeply impressed with the truth and importance of the Christian Religion, and anxiously desirous to promote its influence in the hearts and lives of ourselves, our families, and our neighbors, do hereby associate ourselves together, and thus form a Parish by the name, style, and title of the Parish of Christ Church in Cincinnati, Hamilton County, State of Ohio, in communion with the Protestant Episcopal

Church in the United States of America, whose Liturgy, Constitution, and Canons, we do hereby adopt.

Signed—

Ethan Stone,	George Williamson,
Griffin Yeatman,	James Chambers,
William H. Harrison,	Joseph Walker,
Ar. St. Clair, Junior,	Jacob Baymiller,
James Taylor,	William M. Worthington,
Elijah Bemiss,	William M. Alexander,
Richard Fosdick,	S. D. Baldwin,
Thomas Danby,	Luman Watson,
Wm. Ruffin,	William Jones,
Thomas Henderson,	R. D. Richardson,
Edward Horrock,	Hugh Lloyd."

(COPY OF MINUTES, MEETING MAY 18, 1817.)

At a meeting of the Parish of Christ Church, Cincinnati, holden at the house of Dr. Daniel Drake, on the eighteenth day of May, in the year of our Lord, one thousand eight hundred and seventeen, immediately after divine service, the Rev. Philander Chase, in the holy order of Priest, being in the chair:

On Motion, William M. Worthington, Esq., was unanimously chosen Secretary of this Parish and of the Vestry thereof, to serve till Easter Monday, A. D. 1818, and until another be chosen in his stead.

The following persons were unanimously appointed to their respective offices, viz:

Wardens—Ethan Stone, Elijah Bemiss.

Vestrymen—William H. Harrison, William Ruffin, Richard Fosdick, James Taylor, Griffin Yeatman.

On Motion, Ethan Stone, Esq., was unanimously elected a delegate to represent this Parish of Christ Church, Cincinnati, in a convention of the Protestant Episcopal Church in the State of Ohio, to be holden at Columbus on the first Monday in January, in the year of our Lord, eighteen hundred and eighteen. Meeting then dissolved. PHILANDER CHASE, *President.*

WILLIAM M. WORTHINGTON, *Secretary.*

EASTER MONDAY, MARCH 23, 1818.

Clergyman—Rev. Samuel Johnston. Term of office beginning Easter Monday, 1818.

Wardens—Ethan Stone, Elijah Bemiss.

Vestrymen—William H. Harrison, William Ruffin, Richard Fosdick, James Taylor, Griffin Yeatman, Arthur St. Clair, Jr., William Jones, William B. Dodson, George Williamson.

Rev. Mr. Cooper officiated prior to the coming of Rev. Mr. Johnston. Parish Meeting was held at the Baptist Meeting House.

APPENDIX

EASTER MONDAY, APRIL 12, 1819.

Clergyman—Rev. Samuel Johnston.
Wardens—Ethan Stone, William Ruffin.
Vestrymen—Richard Fosdick, Jacob Baymiller, Edward Hallam, Joseph Cowdin, Luman Watson, William M. Worthington, Griffin Yeatman, Joseph Thornton, William H. Harrison.

EASTER MONDAY, APRIL 3, 1820.

Rector—Rev. Samuel Johnston.
Wardens—Ethan Stone, William Ruffin.
Vestrymen—Richard Fosdick, Joseph Thornton, Griffin Yeatman, Edward Hallam, Joseph Cowdin, Dan'l Mallory, Edward C. Smith, J. Mason, John Jolley.

EASTER MONDAY, APRIL 23, 1821.

Rector—Rev. Samuel Johnston.
Wardens—Ethan Stone, William Ruffin.
Vestrymen—Griffin Yeatman, John Jolley, Edward Hallam, Edward C. Smith, Samuel Borden, William Oliver, Luman Watson, Beza E. Bliss, William Lewis.

EASTER MONDAY, MAY 17, 1821.

Church incorporated and officers elected as follows:
Rector—Rev. Samuel Johnston.
Wardens—Ethan Stone, William Ruffin.
Vestrymen—Griffin Yeatman, John Jolley, Edward Hallam, Edward C. Smith, Samuel Borden, William Oliver, Beza E. Bliss, Luman Watson, Richard Fosdick.

EASTER MONDAY, APRIL 8, 1822.

Rector—Rev. Samuel Johnston.
Wardens—Ethan Stone, William Ruffin.
Vestrymen—Richard Fosdick, William Oliver, Edward Hallam, Samuel Borden, Luman Watson, John P. Foote, Edward C. Smith, Beza E. Bliss, Thomas J. Adams.

EASTER MONDAY, MARCH 31, 1823.

Rector—Rev. Samuel Johnston.
Wardens—John Jolley, Edward Hallam.
Vestrymen—Andrew Mack, Elijah Hayward, Bellamy Storer, Charles Doane, John P. Foote, Samuel Borden, Luman Watson, Richard Fosdick, Griffin Yeatman.

EASTER MONDAY, APRIL 19, 1824.

Rector—Rev. Samuel Johnston.
Wardens—John Jolley, Edward Hallam.
Vestrymen—Richard Fosdick, John P. Foote, Elijah Hay-

ward, William H. Harrison, Charles Hammond, George Dashiel, John Stinson, William S. Johnson, Edward C. Smith.

EASTER MONDAY, APRIL 4, 1825.

Rector—Rev. Samuel Johnston.
Wardens—John Jolley, William Ruffin.
Vestrymen—Richard Fosdick, Griffin Yeatman, Henry Gassaway, John P. Foote, William Greene, Charles Doane, John Stinson, Charles Hammond, Elijah Hayward.

EASTER MONDAY, MARCH 27, 1826.

Rector—Rev. Samuel Johnston.
Wardens—John Jolley, William Ruffin.
Vestrymen—Richard Fosdick, William Greene, John P. Foote, Henry Gassaway, John Stinson, Elijah Hayward, Charles Hammond, Merriken Bond, Griffin Yeatman.

EASTER MONDAY, APRIL 16, 1827.

Rector—Rev. Samuel Johnston.
Wardens—John Jolley, William Ruffin.
Vestrymen—Richard Fosdick, Henry Gassaway, John P. Foote, John Stinson, Charles Hammond, Bellamy Storer, Elijah Hayward, John Forbes, Samuel W. Phelps.

EASTER MONDAY, APRIL 7, 1828.

Rector—Rev. Benjamin P. Aydelott.
Wardens—John Jolley, William Ruffin.
Vestrymen—Richard Fosdick, John P. Foote, John Stinson, Elijah Hayward, Charles Hammond, Henry Gassaway, John Forbes, Samuel W. Phelps, Jeremiah Butler.

EASTER MONDAY, APRIL 20, 1829.

Rector—Rev. Benjamin P. Aydelott.
Wardens—John Jolley, Richard Fosdick.
Vestrymen—Henry Gassaway, Samuel W. Phelps, Henry Rockey, John Stinson, Charles Hammond, Parsons Gorham, Jeremiah Butler, John P. Foote, James Brown.

EASTER MONDAY, APRIL 12, 1830.

Rector—Rev. Benjamin P. Aydelott.
Wardens—Henry Gassaway, Samuel W. Phelps.
Vestrymen—Richard Fosdick, John P. Foote, John Stinson, Jeremiah Butler, Ely Dorsey, Henry Rockey, Parsons Gorham, William Oliver, John Jolley.

EASTER MONDAY, APRIL 4, 1831.

Rector—Rev. Benjamin P. Aydelott.
Wardens—Henry Gassaway, Samuel W. Phelps.

Vestrymen—Walcott Richards, Thomas Bell, Parsons Gorham, Henry Rockey, William Oliver, Merriken Bond, Jeremiah Butler, Elijah Bemiss, A. B. Roff.

EASTER MONDAY, APRIL 23, 1832.

Rector—Rev. Benjamin P. Aydelott.
Wardens—David K. Este, William Oliver.
Vestrymen—Henry Gassaway, Henry Rockey, Elijah Bemiss, A. B. Roff, Samuel W. Davies, Nathaniel G. Pendleton, Charles Shults, Wolcott Richards, Samuel W. Phelps.

EASTER MONDAY, APRIL 8, 1833.

Rector—Rev. Benjamin P. Aydelott.
Wardens—David K. Este, William Oliver.
Vestrymen—Samuel W. Phelps, Samuel W. Davies, Bellamy Storer, Herman Cope, Henry Rockey, A. B. Roff, Elijah Bemiss, Charles Shults, Wolcott Richards.

EASTER MONDAY, MARCH 31, 1834.

Rector—Rev. Benjamin P. Aydelott.
Wardens—David K. Este, William Oliver.
Vestrymen—Samuel W. Phelps, Bellamy Storer, Wolcott Richards, Henry Rockey, Elijah Bemiss, A. B. Roff, Charles Shults, John P. Foote, Stephen S. L'Hommedieu.

EASTER MONDAY, APRIL 20, 1835.

Rector—Rev. John T. Brooke.
Wardens—David K. Este, William Oliver.
Vestrymen—Bellamy Storer, Samuel W. Phelps, John P. Foote, Nathaniel G. Pendleton, Herman Cope, Griffin Taylor, Henry Rockey, Wolcott Richards, B. W. Hewson.

EASTER MONDAY, APRIL 4, 1836.

Rector—Rev. John T. Brooke.
Assistant Minister—Rev. Thomas Horrel.
Wardens—David K. Este, Herman Cope.
Vestrymen—Griffin Taylor, John P. Foote, Nathaniel G. Pendleton, Henry Rockey, Thomas Bell, I. M. Bissell, George K. Shoenberger, Samuel W. Davies, Wolcott Richards.

EASTER MONDAY, MARCH 27, 1837.

Rector—Rev. John T. Brooke.
Assistant Minister—Rev. A. T. Bledsoe.
Wardens—David K. Este, Nathaniel G. Pendleton.
Vestrymen—Griffin Taylor, I. M. Bissell, Henry Rockey, George K. Shoenberger, Samuel W. Davies, Samuel Fosdick, Benjamin R. Phelps, Bellamy Storer, Wolcott Richards.

EASTER MONDAY, APRIL 16, 1838.

Rector—Rev. John T. Brooke.
Wardens—David K. Este, Nathaniel G. Pendleton.
Vestrymen—Stephen G. Brown, Wolcott Richards, Henry Rockey, Samuel W. Davies, Samuel Fosdick, Benjamin R. Phelps, George K. Shoenberger, Bellamy Storer, I. M. Bissell.

EASTER MONDAY, APRIL 1, 1839.

Rector—Rev. John T. Brooke.
Wardens—David K. Este, Nathaniel G. Pendleton.
Vestrymen—Wolcott Richards, Samuel Fosdick, Bellamy Storer, Samuel W. Davies, Stephen G. Brown, Henry Rockey, George K. Shoenberger, I. M. Bissell, William Procter.

EASTER MONDAY, APRIL 20, 1840.

Rector—Rev. John T. Brooke.
Wardens—David K. Este, Nathaniel G. Pendleton.
Vestrymen—Samuel W. Davies, Stephen G. Brown, Bellamy Storer, George K. Shoenberger, Samuel Fosdick, Wolcott Richards, N. Sawyer, Henry Rockey, Samuel P. Bishop.

EASTER MONDAY, APRIL 12, 1841.

Rector—Rev. John T. Brooke.
Wardens—David K. Este, Nathaniel G. Pendleton.
Vestrymen—Samuel W. Davies, Stephen G. Brown, Bellamy Storer, George K. Shoenberger, Samuel Fosdick, N. Sawyer, Wolcott Richards, Henry Rockey, Samuel P. Bishop.

EASTER MONDAY, MARCH 28, 1842.

Rector—Rev. John T. Brooke.
Wardens—David K. Este, Samuel W. Davies.
Vestrymen—Bellamy Storer, Stephen G. Brown, Samuel Fosdick, Wolcott Richards, Henry Rockey, George K. Shoenberger, Jacob Strader, William H. H. Taylor, Samuel P. Bishop.

EASTER MONDAY, APRIL 17, 1843.

Rector—Rev. John T. Brooke.
Wardens—David K. Este, Samuel W. Davies.
Vestrymen—Bellamy Storer, Wolcott Richards, George K. Shoenberger, William H. H. Taylor, Jacob Strader, Stephen G. Brown, Robert Buchanan, Henry Rockey, Samuel P. Bishop.

EASTER MONDAY, APRIL 8, 1844.

Rector—Rev. John T. Brooke.
Wardens—David K. Este, Nathaniel G. Pendleton.
Vestrymen—Stephen G. Brown, Jacob Strader, Wolcott Richards, Robert Buchanan, Bellamy Storer, George K. Shoenberger, Henry Rockey, William H. H. Taylor, Samuel P. Bishop.

APPENDIX

EASTER MONDAY, MARCH 24, 1845.

Rector—Rev. John T. Brooke.
Wardens—David K. Este, Nathaniel G. Pendleton.
Vestrymen—Bellamy Storer, Stephen G. Brown, Jacob Strader, George K. Shoenberger, Wolcott Richards, Henry Rockey, Robert Buchanan, William H. H. Taylor, Samuel P. Bishop.

EASTER MONDAY, APRIL 13, 1846.

Rector—Rev. John T. Brooke.
Wardens—David K. Este, Nathaniel G. Pendleton.
Vestrymen—Stephen G. Brown, Jacob Strader, George K. Shoenberger, Robert Buchanan, Bellamy Storer, Griffin Taylor, Wolcott Richards, Henry Rockey, Samuel P. Bishop.

EASTER MONDAY, APRIL 5, 1847.

Rector—Rev. John T. Brooke.
Rector Pro Tem.—Rt. Rev. Charles Pettit McIlvaine, August 15, 1847 to August 15, 1848.
Wardens—David K. Este, Nathaniel G. Pendleton.
Vestrymen—Bellamy Storer, Stephen G. Brown, Samuel P. Bishop, Jacob Strader, Robert Buchanan, Griffin Taylor, Wolcott Richards, George K. Shoenberger, Henry Rockey.

EASTER MONDAY, APRIL 24, 1848.

Rector Pro Tem.—Rt. Rev. Charles Pettit McIlvaine.
Rector Pro Tem.—Rev. A. Blake, August 15, 1848, to April 9, 1849.
Wardens—David K. Este, Nathaniel G. Pendleton.
Vestrymen—Bellamy Storer, Stephen G. Brown, Jacob Strader, Griffin Taylor, Robert Buchanan, Samuel P. Bishop, George K. Shoenberger, Wolcott Richards, Henry Rockey.

EASTER MONDAY, APRIL 9, 1849.

Rector—Rev. John T. Brooke.
Assistant Minister—Rev. A. Blake.
Wardens—Nathaniel G. Pendleton, Bellamy Storer.
Vestrymen—Stephen G. Brown, Robert Buchanan, George K. Shoenberger, Griffin Taylor, Jacob Strader, James Hall, Samuel P. Bishop, Wolcott Richards, K. Yardley.

EASTER MONDAY, APRIL 1, 1850.

Rector—Rev. John T. Brooke.
Assistant Minister—Rev. A. Blake.
Wardens—Nathaniel G. Pendleton, Bellamy Storer.
Vestrymen—Griffin Taylor, George K. Shoenberger, Samuel P. Bishop, K. Yardley, Wolcott Richards, Jacob Strader, James Hall, Allison Owen, William Procter.

APPENDIX

EASTER MONDAY, APRIL 22, 1851.

Rector—Rev. John T. Brooke.
Assistant Minister—Rev. A. Blake.
Wardens—Nathaniel G. Pendleton, Bellamy Storer.
Vestrymen—James Hall, William Procter, Wolcott Richards, Allison Owen, K. Yardley, Samuel P. Bishop, Griffin Taylor, Jacob Strader, George K. Shoenberger.

EASTER MONDAY, APRIL 12, 1852.

Rector—Rev. Dudley A. Tyng.
City Missionary—Rev. Richard Gray.
Wardens—Nathaniel G. Pendleton, Bellamy Storer.
Vestrymen—Jacob Strader, Allison Owen, James Hall, K. Yardley, William Procter, Wolcott Richards, Griffin Taylor, George K. Shoenberger, Samuel P. Bishop.

EASTER MONDAY, MARCH 28, 1853.

Rector—Rev. Dudley A. Tyng.
City Missionary—Rev. Richard Gray.
Wardens—Nathaniel G. Pendleton, Bellamy Storer.
Vestrymen—Griffin Taylor, James Hall, Wolcott Richards, Jacob Strader, George K. Shoenberger, Samuel P. Bishop, John Kilgour, Allison Owen, William Procter.

EASTER MONDAY, APRIL 17, 1854.

Rector—Rev. Dudley A. Tyng.
City Missionary—Rev. Richard Gray.
Wardens—David K. Este, Bellamy Storer.
Vestrymen—Griffin Taylor, Jacob Strader, James Hall, George K. Shoenberger, Wolcott Richards, Allison Owen, Samuel P. Bishop, William Procter, John Kilgour.

EASTER MONDAY, APRIL 9, 1855.

Rector—Rev. C. M. Butler. [Minutes, July 7, 1854.]
City Missionary—Rev. Richard Gray.
Wardens—David K. Este, Bellamy Storer.
Vestrymen—Jacob Strader, Griffin Taylor, Wolcott Richards, James Hall, Allison Owen, John Kilgour, George K. Shoenberger, William Procter, Samuel P. Bishop.

EASTER MONDAY, MARCH 24, 1856.

Rector—Rev. C. M. Butler.
City Missionary—Rev. Richard Gray.
Wardens—Bellamy Storer, James Hall.
Vestrymen—Griffin Taylor, Jacob Strader, George K. Shoenberger, John Kilgour, William Procter, Larz Anderson, Wolcott Richards, Allison Owen, Samuel P. Bishop.

APPENDIX

EASTER MONDAY, APRIL 15, 1857.

Rector—Rev. C. M. Butler.
City Missionary—Rev. Richard Gray.
Wardens—Bellamy Storer, James Hall.
Vestrymen—Jacob Strader, Nathaniel G. Pendleton, John Kilgour, George K. Shoenberger, Larz Anderson, William Procter, Wolcott Richards, Griffin Taylor, Samuel P. Bishop.

EASTER MONDAY, APRIL 5, 1858.

Rector—Rev. C. M. Butler.
City Missionary—Rev. Richard Gray.
Wardens—Bellamy Storer, James Hall.
Vestrymen—Nathaniel G. Pendleton, William Procter, Wolcott Richards, George K. Shoenberger, Larz Anderson, John Kilgour, Samuel P. Bishop, D. W. Fairchild.

EASTER MONDAY, APRIL 25, 1859.

Rector—Rev. Kingston Goddard.
City Missionary—Rev. Richard Gray.
Wardens—Nathaniel G. Pendleton, James Hall.
Vestrymen—Larz Anderson, Bellamy Storer, Wolcott Richards, William Procter, Samuel P. Bishop, George K. Shoenberger, B. Homans, Jr., W. Van Hamm, A. C. Neave.

EASTER MONDAY, APRIL 9, 1860.

Rector—Rev. Kingston Goddard.
City Missionary—Rev. Richard Gray.
Wardens—Bellamy Storer, William Procter.
Vestrymen—Nathaniel G. Pendleton, George K. Shoenberger, Larz Anderson, B. Homans, Jr., A. C. Neave, A. H. McGuffey, P. G. Fore, W. Van Hamm, Samuel P. Bishop.

EASTER MONDAY, APRIL 1, 1861.

Rector—Rev. Kingston Goddard.
City Missionary—Rev. Richard Gray.
Wardens—Bellamy Storer, William Procter.
Vestrymen—Nathaniel G. Pendleton, Larz Anderson, George K. Shoenberger, A. H. McGuffey, W. Van Hamm, Henry Probasco, B. Homans, Jr., A. C. Neave, Samuel P. Bishop.

EASTER MONDAY, APRIL 21, 1862.

Rector Pro Tem.—Rev. John W. McCarty.
City Missionary—Rev. Richard Gray.
Wardens—Bellamy Storer, William Procter.
Vestrymen—David K. Este, Larz Anderson, George K. Shoenberger, Samuel P. Bishop, Nathaniel Foster, P. G. Fore, W. K. Bond, Henry B. Bissell, Henry Probasco.

APPENDIX

EASTER MONDAY, APRIL 7, 1863.

Rector—Rev. John W. McCarty.
City Missionary—Rev. Richard Gray.
Wardens—David K. Este, Wm. Key Bond.
Vestrymen—Larz Anderson, George K. Shoenberger, Samuel P. Bishop, P. G. Fore, A. C. Neave, J. F. Potter, W. A. Procter, W. C. Neff, Henry B. Bissell.

EASTER MONDAY, MARCH 28, 1864.

Rector—Rev. John W. McCarty.
City Missionary—Rev. Richard Gray.
Wardens—David K. Este, George K. Schoenberger.
Vestrymen—Samuel P. Bishop, P. G. Fore, Nathaniel Foster, W. C. Neff, Henry B. Bissell, R. W. Lee, A. C. Neave, A. H. McGuffey, W. A. Procter.

EASTER MONDAY, APRIL 17, 1865.

Rector—Rev. John W. McCarty.
City Missionary—Rev. Richard Gray.
Wardens—David K. Este, George K. Shoenberger.
Vestrymen—Samuel P. Bishop, A. H. McGuffey, P. G. Fore, Nathaniel Foster, W. C. Neff, Henry B. Bissell, W. A. Procter, R. W. Lee, A. C. Neave.

EASTER MONDAY, APRIL 2, 1866.

Rector—Rev. John W. McCarty.
City Missionary—Rev. Richard Gray.
Wardens—David K. Este, George K. Schoenberger.
Vestrymen—A. H. McGuffey, Samuel P. Bishop, P. G. Fore, Nathaniel Foster, W. C. Neff, W. A. Procter, Henry B. Bissell, R. W. Lee, A. C. Neave.

EASTER MONDAY, APRIL 24, 1867.

Rector—Rev. Wm. A. Snively.
City Missionary—Rev. Richard Gray.
Wardens—David K. Este, George K. Schoenberger.
Vestrymen—A. H. McGuffey, S. P. Bishop, P. G. Fore, Nathaniel Foster, W. C. Neff, W. A. Procter, Henry B. Bissell, R. W. Lee, A. C. Neave.

EASTER MONDAY, APRIL 13, 1868.

Rector—Rev. Wm. A. Snively.
City Missionary—Rev. Richard Gray.
Wardens—David K. Este, George K. Schoenberger.
Vestrymen—Samuel P. Bishop, A. H. McGuffey, W. C. Neff, R. W. Lee, Nathaniel Foster, P. G. Fore, Henry B. Bissell, James A. Grover, D. T. Woodrow.

APPENDIX

EASTER MONDAY, MARCH 29, 1869.

Rector—Rev. Wm. A. Snively.
City Missionary—Rev. Richard Gray.
Wardens—David K. Este, George K. Schoenberger.
Vestrymen—Samuel P. Bishop, A. H. McGuffey, W. C. Neff, R. W. Lee, Nathaniel Foster, P. G. Fore, Henry B. Bissell, James A. Grover, D. T. Woodrow.

EASTER MONDAY, APRIL 18, 1870.

Rector—Rev. Thomas S. Yocom.
City Missionary—Rev. Richard Gray.
Wardens—David K. Este, George K. Schoenberger.
Vestrymen—A. H. McGuffey, P. G. Fore, Henry B. Bissell, James A. Grover, Samuel P. Bishop, Nathaniel Foster, R. W. Lee, D. T. Woodrow, W. Van Hamm.

EASTER MONDAY, APRIL 10, 1871.

Rector—Rev. Thomas S. Yocom.
City Missionary—Rev. Richard Gray.
Wardens—David K. Este, George K. Schoenberger.
Vestrymen—Samuel P. Bishop, P. G. Fore, Henry B. Bissell, W. Van Hamm, A. H. McGuffey, Nathaniel Foster, D. T. Woodrow, J. D. Minor, Martin Bare.

EASTER MONDAY, APRIL 1, 1872.

Rector—Rev. Thomas S. Yocom.
City Missionary—Rev. Richard Gray.
Wardens—David K. Este, A. H. McGuffey.
Vestrymen—Samuel P. Bishop, Martin Bare, Samuel B. Warren, Halstead Neave, W. Van Hamm, J. D. Minor, Nicholas L. Anderson, Benjamin F. Strader, James A. Grover.

EASTER MONDAY, APRIL 14, 1873.

Rector—Rev. Thomas S. Yocom.
City Missionary—Rev. Richard Gray.
Wardens—David K. Este, A. H. McGuffey.
Vestrymen—Samuel P. Bishop, Martin Bare, Samuel B. Warren, Halstead Neave, J. D. Minor, Nicholas L. Anderson, Benjamin F. Strader, George H. Procter, Henry B. Bissell.

EASTER MONDAY, APRIL 6, 1874.

Rector—Rev. Thomas S. Yocom.
City Missionary—Rev. Richard Gray.
Wardens—David K. Este, A. H. McGuffey.
Vestrymen—Samuel P. Bishop, Martin Bare, Halstead Neave, Samuel B. Warren, J. D. Minor, George H. Procter, Nicholas L. Anderson, Nathaniel Foster, D. T. Woodrow.

APPENDIX

EASTER MONDAY, MARCH 29, 1875.

Rector—Rev. Thomas S. Yocom.
City Missionary—Rev. Richard Gray.
Wardens—David K. Este, A. H. McGuffey.
Vestrymen—Samuel P. Bishop, Martin Bare, D. T. Woodrow, Samuel B. Warren, George H. Procter, Halstead Neave, Larz Anderson, Jr., Charles W. Short, Frank J. Jones.

EASTER MONDAY, APRIL 17, 1876.

Rector—Rev. Thomas S. Yocom.
City Missionary—Rev. Richard Gray.
Wardens—A. H. McGuffey, Martin Bare.
Vestrymen—Samuel P. Bishop, William Procter, D. T. Woodrow, Samuel B. Warren, George H. Procter, Frank J. Jones, Larz Anderson, Jr., Charles W. Short, C. Smith Sargent.

EASTER MONDAY, APRIL 2, 1877.

Rector—Rev. I. Newton Stanger.
City Missionary—Rev. Richard Gray.
Wardens—A. H. McGuffey, Martin Bare.
Vestrymen—Larz Anderson, Jr., Samuel B. Warren, Frank J. Jones, George H. Procter, Charles W. Short, D. T. Woodrow, Halstead Neave, C. Smith Sargent, Samuel P. Bishop.

EASTER MONDAY, APRIL 22, 1878.

Rector—Rev. I. Newton Stanger.
City Missionary—Rev. Richard Gray.
Wardens—A. H. McGuffey, Samuel B. Warren.
Vestrymen—Samuel P. Bishop, George H. Procter, Halstead Neave, Frank J. Jones, Larz Anderson, N. H. McLean, Pierson R. Mitchell, Wm. Caldwell Bare, Edward Worthington.

EASTER MONDAY, APRIL 14, 1879.

Rector—Rev. I. Newton Stanger.
City Missionary—Rev. Richard Gray.
Wardens—Martin Bare, Samuel B. Warren.
Vestrymen—Samuel P. Bishop, Frank J. Jones, Larz Anderson, N. H. McLean, Pierson R. Mitchell, Wm. Caldwell Bare, Edward Worthington, H. S. Reed, Edmund H. Pendleton.

EASTER MONDAY, MARCH 29, 1880.

Rector—Rev. I. Newton Stanger.
City Missionary—Rev. Richard Gray.
Wardens—Larz Anderson, Samuel B. Warren.
Vestrymen—Samuel P. Bishop, Frank J. Jones, N. H. McLean, Pierson R. Mitchell, Wm. Caldwell Bare, Edward Worthington, Edmund H. Pendleton, Wm. P. Anderson, A. H. Gere.

APPENDIX

EASTER MONDAY, APRIL 18, 1881.

Rector—Rev. I. Newton Stanger.
Wardens—Larz Anderson, Samuel B. Warren.
Vestrymen—Samuel P. Bishop, Frank J. Jones, Pierson R. Mitchell, Wm. Caldwell Bare, Edmund H. Pendleton, Edward Worthington, George B. Orr, A. H. Hoyt, Percy Procter.

EASTER MONDAY, APRIL 10, 1882.

Rector—Rev. I. Newton Stanger.
Wardens—Larz Anderson, Samuel B. Warren.
Vestrymen—Samuel P. Bishop, Frank J. Jones, Edmund H. Pendleton, Wm. Caldwell Bare, William P. Anderson, Edward Worthington, Percy Procter, George B. Orr, A. H. Hoyt.

EASTER MONDAY, MARCH 26, 1883.

Rector—Rev. I. Newton Stanger.
Wardens—Larz Anderson, Samuel B. Warren.
Vestrymen—Samuel P. Bishop, Frank J. Jones, Wm. Caldwell Bare, Edward Worthington, Edmund H. Pendleton, William P. Anderson, George B. Orr, Percy Procter, Gardner E. Phipps.

EASTER MONDAY, APRIL 14, 1884.

Rector—Rev. I. Newton Stanger.
Wardens—Larz Anderson, Frank J. Jones.
Vestrymen—Samuel P. Bishop, Wm. Caldwell Bare, Wm. P. Anderson, Edward Worthington, George B. Orr, Percy Procter, Gardner E. Phipps, Aaron A. Ferris.
City Missionary—Miss H. Fannie Williams.

EASTER MONDAY, APRIL 6, 1885.

Rector—Rev. I. Newton Stanger.
Wardens—Larz Anderson, Frank J. Jones.
Vestrymen—Samuel P. Bishop, Edward Worthington, Wm. Caldwell Bare, Wm. Pope Anderson, George B. Orr, Percy Procter, Gardner E. Phipps, Aaron A. Ferris, Alexander Spottswood Dandridge.
City Missionary—Miss H. Fannie Williams.

EASTER MONDAY, APRIL 26, 1886.

Rector—Rev. I. Newton Stanger.
Wardens—Larz Anderson, Frank J. Jones.
Vestrymen—Samuel P. Bishop, Wm. Caldwell Bare, Wm. P. Anderson, Edward Worthington, Percy Procter, Gardner E. Phipps, George B. Orr, Aaron A. Ferris, Alexander Spottswood Dandridge.
City Missionary—Miss H. Fannie Williams.

EASTER MONDAY, APRIL 11, 1887.

Rector—Rev. I. Newton Stanger.
Wardens—Larz Anderson, Frank J. Jones.
Vestrymen—Samuel P. Bishop, Wm. Caldwell Bare, Wm. P. Anderson, Edward Worthington, Percy Procter, Gardner E. Phipps, George B. Orr, Aaron A. Ferris, Alexander Spottswood Dandridge.
City Missionary—Miss H. Fannie Williams.

EASTER MONDAY, APRIL 2, 1888.

Rector—Rev. Robert A. Gibson.
Wardens—Larz Anderson, Frank J. Jones.
Vestrymen—Wm. P. Anderson, Samuel P. Bishop, Wm. Caldwell Bare, Alexander Spottswood Dandridge, Aaron A. Ferris, George B. Orr, Percy Procter, Gardner E. Phipps, Edward Worthington.
City Missionary—Miss H. Fannie Williams.

EASTER MONDAY, APRIL 22, 1889.

Rector—Rev. Robert A. Gibson.
Wardens—Larz Anderson, Frank J. Jones.
Vestrymen—Samuel P. Bishop, Wm. P. Anderson, Wm. Caldwell Bare, Alexander Spottswood Dandridge, Aaron A. Ferris, George B. Orr, Gardner E. Phipps, Percy Procter, Edward Worthington.
City Missionary—Miss H. Fannie Williams.

EASTER MONDAY, APRIL 7, 1890.

Rector—Rev. Robert A. Gibson.
Wardens—Larz Anderson, Frank J. Jones.
Vestrymen—Wm. P. Anderson, Samuel P. Bishop, Wm. Caldwell Bare, Nat'l Pendleton Dandridge, Aaron A. Ferris, George B. Orr, Percy Procter, Benjamin F. Strader, Edward Worthington.
City Missionary—Miss H. Fannie Williams.

EASTER MONDAY, MARCH 30, 1891.

Rector—Rev. Robert A. Gibson.
Wardens—Larz Anderson, Frank J. Jones.
Vestrymen—Wm. P. Anderson, Samuel P. Bishop, Wm. Caldwell Bare, Nat'l Pendleton Dandridge, Aaron A. Ferris, George B. Orr, Percy Procter, Benjamin F. Strader, Edward Worthington.
City Missionary—Miss H. Fannie Williams.

EASTER MONDAY, APRIL 18, 1892.

Rector—Rev. Robert A. Gibson.
Wardens—Larz Anderson, Frank J. Jones.

Vestrymen—Wm. P. Anderson, Samuel P. Bishop, Wm. Caldwell Bare, Nat'l Pendleton Dandridge, Aaron A. Ferris, George B. Orr, Percy Procter, Benjamin F. Strader, Edward Worthington.
City Missionary—Miss H. Fannie Williams.

EASTER MONDAY, APRIL 3, 1893.

Rector—Rev. Robert A. Gibson.
Wardens—Larz Anderson, Frank J. Jones.
Vestrymen—Wm. Pope Anderson, Samuel P. Bishop, Nat'l Pendleton Dandridge, Aaron A. Ferris, Wm. Lytle Foster, George B. Orr, Percy Procter, Benjamin F. Strader, Edward Worthington.
City Missionary—Miss H. Fannie Williams.

EASTER MONDAY, MARCH 26, 1894.

Rector—Rev. Robert A. Gibson.
Wardens—Larz Anderson, Frank J. Jones.
Vestrymen—Wm. P. Anderson, Samuel P. Bishop, Nat'l Pendleton Dandridge, George B. Orr, Aaron A. Ferris, Percy Procter, Edward Worthington, Wm. Lytle Foster, Benjamin F. Strader.
City Missionary—Miss H. Fannie Williams.

EASTER MONDAY, APRIL 15, 1895.

Rector—Rev. Robert A. Gibson.
Wardens—Larz Anderson, Frank J. Jones.
Vestrymen—Samuel P. Bishop, Wm. P. Anderson, Percy Procter, Aaron A. Ferris, Edward Worthington, George B. Orr, Nat'l Pendleton Dandridge, Wm. Lytle Foster, Benjamin F. Strader.
City Missionary—Miss H. Fannie Williams.

EASTER MONDAY, APRIL 6, 1896.

Rector—Rev. Robert A. Gibson.
Assistant Minister—Rev. Alfred James Wilder.
Wardens—Larz Anderson, Frank J. Jones.
Vestrymen—Samuel P. Bishop, Wm. P. Anderson, Nat'l Pendleton Dandridge, George B. Orr, Percy Procter, Edward Worthington, Wm. Lytle Foster, Aaron A. Ferris, Benjamin F. Strader.
City Missionary—Miss H. Fannie Williams.

EASTER MONDAY, APRIL 19, 1897.

Rector—Rev. Robert A. Gibson.
Assistant Minister—Rev. Alfred James Wilder.
Wardens—Larz Anderson, Frank J. Jones.
Vestrymen—Wm. P. Anderson, Samuel P. Bishop, Nat'l Pen-

dleton Dandridge, Wm. Lytle Foster, Aaron A. Ferris, George B. Orr, Percy Procter, Edward Worthington, Day Clifton Shears.

City Missionary—Miss H. Fannie Williams.

EASTER MONDAY, APRIL 11, 1898.

Rector—Rev. Alexis W. Stein.
Assistant Minister—Rev. Alfred James Wilder.
Wardens—Frank J. Jones, Edward Worthington.
Vestrymen—Samuel P. Bishop, Nat'l Pendleton Dandridge, Aaron A. Ferris, Wm. Lytle Foster, George B. Orr, Percy Procter, Day Clifton Shears, Edward Colston, Michael M. Shoemaker.
City Missionary—Miss H. Fannie Williams.

EASTER MONDAY, APRIL 3, 1899.

Rector—Rev. Alexis W. Stein.
Assistant Minister—Rev. Alfred James Wilder.
Wardens—Frank J. Jones, Edward Worthington.
Vestrymen—Larz Worthington Anderson, Samuel P. Bishop, Edward Colston, Nat'l Pendleton Dandridge, Aaron A. Ferris, Wm. Lytle Foster, George B. Orr, Percy Procter, Day Clifton Shears.
City Missionary—Miss H. Fannie Williams.

EASTER MONDAY, APRIL 16, 1900.

Rector—Rev. Alexis W. Stein.
Assistant Minister—Rev. Frank Howard Nelson.
Wardens—Frank J. Jones, Edward Worthington.
Vestrymen—Larz Worthington Anderson, Samuel P. Bishop, Edward Colston, Nat'l Pendleton Dandridge, Aaron A. Ferris, Wm. Lytle Foster, George B. Orr, Percy Procter, Day Clifton Shears.

EASTER MONDAY, APRIL 8, 1901.

Rector—Rev. Frank Howard Nelson.
Assistant Minister—Rev. John Howard Melish.
Wardens—Frank J. Jones, Edward Worthington.
Vestrymen—Larz Worthington Anderson, Samuel P. Bishop, Edward Colston, Nat'l Pendleton Dandridge, Aaron A. Ferris, Wm. Lytle Foster, George B. Orr, Percy Procter, Day Clifton Shears.

EASTER MONDAY, MARCH 31, 1902.

Rector—Rev. Frank Howard Nelson.
Assistant Minister—Rev. John Howard Melish.
Wardens—Frank J. Jones, Edward Worthington.
Vestrymen—Larz Anderson, Larz Worthington Anderson,

Edward Colston, Nat'l Pendleton Dandridge, Aaron A. Ferris, Wm. Lytle Foster, Frederick C. Hicks, George B. Orr, John Flack Winslow.

Lay Workers—Deaconess Theodora L. Paine, Miss Margaret S. Lloyd.

EASTER MONDAY, APRIL 13, 1903.

Rector—Rev. Frank Howard Nelson.

Assistant Minister—Rev. John Howard Melish.

Wardens—Frank J. Jones, Edward Worthington.

Vestrymen—George Mendenhall Anderson, Larz Worthington Anderson, Edward Colston, Nat'l Pendleton Dandridge, Aaron A. Ferris, Wm. Lytle Foster, Frederick C. Hicks, George B. Orr, John Flack Winslow.

Lay Workers—Deaconess Theodora L. Paine, Miss Margaret S. Lloyd.

EASTER MONDAY, APRIL 4, 1904.

Rector—Rev. Frank Howard Nelson.

Assistant Minister—Rev. Thomas Clyman Campbell.

Wardens—Frank J. Jones, Edward Worthington.

Vestrymen—George Mendenhall Anderson, Larz Worthington Anderson, Edward Colston, Nat'l Pendleton Dandridge, Aaron A. Ferris, Wm. Lytle Foster, Frederick C. Hicks, George B. Orr, John Flack Winslow.

Lay Workers—Deaconess Theodora L. Paine, Miss Margaret S. Lloyd.

EASTER MONDAY, APRIL 24, 1905.

Rector—Rev. Frank Howard Nelson.

Assistant Minister—Rev. Thomas Clyman Campbell.

Wardens—Frank J. Jones, Edward Worthington.

Vestrymen—George Mendenhall Anderson, Larz Worthington Anderson, Edward Colston, Nat'l Pendleton Dandridge, Aaron A. Ferris, Wm. Lytle Foster, Frederick C. Hicks, George B. Orr, John Flack Winslow.

Lay Workers—Deaconess Theodora L. Paine, Miss Margaret S. Lloyd, Miss Margaretta S. Grider.

EASTER MONDAY, APRIL 16, 1906.

Rector—Rev. Frank Howard Nelson.

Assistant Minister—Rev. Thomas Clyman Campbell.

Wardens—Frank J. Jones, Edward Worthington.

Vestrymen—George Mendenhall Anderson, Larz Worthington Anderson, Edward Colston, Nat'l Pendleton Dandridge, Aaron A. Ferris, Wm. Lytle Foster, Frederick C. Hicks, George B. Orr, John Flack Winslow.

Lay Workers—Miss Margaret S. Lloyd, Miss Margaretta S. Grider.

APPENDIX

EASTER MONDAY, APRIL 1, 1907.

Rector—Rev. Frank Howard Nelson.

Assistant Ministers—Rev. Thomas Clyman Campbell, Rev. William Henry Poole.

Wardens—Frank J. Jones, Edward Worthington.

Vestrymen—George Mendenhall Anderson, Larz Worthington Anderson, Edward Colston, Nat'l Pendleton Dandridge, Aaron A. Ferris, Wm. Lytle Foster, Frederick C. Hicks, George B. Orr, John Flack Winslow.

Lay Workers—Miss Margaret S. Lloyd, Miss Margaretta S. Grider.

EASTER MONDAY, APRIL 20, 1908.

Rector—Rev. Frank Howard Nelson.

Assistant Ministers—Rev. Thomas Clyman Campbell, Rev. William Henry Poole.

Wardens—Frank J. Jones, Edward Worthington.

Vestrymen—George Mendenhall Anderson, Edward Colston, Nat'l Pendleton Dandridge, Aaron A. Ferris, Wm. Lytle Foster, Frederick C. Hicks, Charles Jacob Livingood, George B. Orr, John Flack Winslow.

Lay Workers—Deaconess Margaret S. Lloyd, Miss Margaretta S. Grider, Miss Geraldine Gordon, Howard N. Bacon.

EASTER MONDAY, APRIL 12, 1909.

Rector—Rev. Frank Howard Nelson.

Assistant Minister—Rev. William Henry Poole.

Wardens—Frank J. Jones, Edward Worthington.

Vestrymen—George Mendenhall Anderson, Edward Colston, Nat'l Pendleton Dandridge, Aaron A. Ferris, Wm. Lytle Foster, Charles Jacob Livingood, George B. Orr, John R. Schindel, John Flack Winslow.

Lay Workers—Deaconess Margaret S. Lloyd, Miss Margaretta S. Grider, Miss Geraldine Gordon, Howard N. Bacon.

EASTER MONDAY, MARCH 28, 1910.

Rector—Rev. Frank Howard Nelson.

Assistant Ministers—Rev. William Henry Poole, Rev. H. Boyd Edwards.

Wardens—Frank J. Jones, Edward Worthington.

Vestrymen—George Mendenhall Anderson, Edward Colston, Nat'l Pendleton Dandridge, Aaron A. Ferris, Wm. Lytle Foster, Charles Jacob Livingood, George B. Orr, John R. Schindel, John Flack Winslow.

Lay Workers—Deaconess Margaret S. Lloyd, Miss Margaretta S. Grider, Howard N. Bacon.

APPENDIX

EASTER MONDAY, APRIL 17, 1911.

Rector—Rev. Frank Howard Nelson.
Assistant Minister—Rev. H. Boyd Edwards.
Wardens—Frank J. Jones, Edward Worthington.
Vestrymen—George Mendenhall Anderson, Edward Colston, Aaron A. Ferris, Wm. Lytle Foster, Charles Jacob Livingood, George B. Orr, Oscar E. Rupp, John R. Schindel, John Flack Winslow.
Lay Workers—Deaconess Margaret S. Lloyd, Miss Margaretta S. Grider, Howard N. Bacon.
(Deaconess Georgia L. V. Wilkie succeeded Deaconess Lloyd and Miss Margaret D. McGuffey succeeded Miss Grider, on October 1.)

EASTER MONDAY, APRIL 7, 1912.

Rector—Rev. Frank Howard Nelson.
Assistant Minister—Rev. H. Boyd Edwards.
Wardens—Frank J. Jones, Edward Worthington.
Vestrymen—George Mendenhall Anderson, Edward Colston, Aaron A. Ferris, Wm. Lytle Foster, Charles Jacob Livingood, George B. Orr, Oscar E. Rupp, John R. Schindel, John Flack Winslow.
Lay Workers—Deaconess Georgia L. V. Wilkie, Miss Margaret D. McGuffey, Howard N. Bacon.

EASTER MONDAY, MARCH 24, 1913.

Rector—Rev. Frank Howard Nelson.
Assistant Minister—Rev. H. Boyd Edwards.
Wardens—Frank J. Jones, Edward Worthington.
Vestrymen—George Mendenhall Anderson, Edward Colston, Aaron A. Ferris, Wm. Lytle Foster, Charles Jacob Livingood, George B. Orr, Oscar E. Rupp, John R. Schindel, John Flack Winslow.
Lay Workers—Deaconess Georgia L. V. Wilkie, Miss Margaret D. McGuffey, Howard N. Bacon.

EASTER MONDAY, APRIL 13, 1914.

Rector—Rev. Frank Howard Nelson.
Assistant Minister—Rev. James Monroe Collins.
Wardens—Frank J. Jones, Edward Worthington.
Vestrymen—George Mendenhall Anderson, Edward Colston, Aaron A. Ferris, Wm. Lytle Foster, Frederick C. Hicks, Charles Jacob Livingood, George B. Orr, Oscar E. Rupp, John R. Schindel.
Lay Workers—Deaconess Georgia L. V. Wilkie, Miss Margaret D. McGuffey, Howard N. Bacon.

APPENDIX

EASTER MONDAY, APRIL 5, 1915.

Rector—Rev. Frank Howard Nelson.
Assistant Minister—Rev. James Monroe Collins.
Wardens—Frank J. Jones, Edward Worthington.
Vestrymen—George Mendenhall Anderson, Edward Colston, Aaron A. Ferris, Wm. Lytle Foster, Frederick C. Hicks, Charles Jacob Livingood, George B. Orr, Oscar E. Rupp, John R. Schindel.
Lay Workers—Deaconess Georgia L. V. Wilkie, Miss Margaret D. McGuffey, Howard N. Bacon.

EASTER MONDAY, APRIL 24, 1916.

Rector—Rev. Frank Howard Nelson.
Assistant Minister—Rev. T. W. Attridge.
Wardens—Frank J. Jones, Edward Worthington.
Vestrymen—George Mendenhall Anderson, Edward Colston, Aaron A. Ferris, Wm. Lytle Foster, Frederick C. Hicks, Charles Jacob Livingood, George B. Orr, Oscar E. Rupp, John R. Schindel.
Lay Workers—Deaconess Georgia L. V. Wilkie, Miss Margaret D. McGuffey, Howard N. Bacon.

EASTER MONDAY, APRIL 9, 1917.

Rector—Rev. Frank Howard Nelson.
Assistant Minister—Rev. T. W. Attridge.
Wardens—Frank J. Jones, Edward Worthington.
Vestrymen—Richard W. Neff, Edward Colston, Aaron A. Ferris, Charles D. Jones, Frederick C. Hicks, Charles Jacob Livingood, George B. Orr, Oscar E. Rupp, John R. Schindel.
Lay Workers—Miss Margaret D. McGuffey, Howard N. Bacon.

APPENDIX

ACT OF INCORPORATION.

An Act incorporating the Congregation of Christ Church in Cincinnati.

To all to whom these presents shall come:

GREETING.—Whereas it appears that on the fifth day of February, in the year of our Lord Eighteen hundred and nineteen, That the General Assembly of the State of Ohio thought fit to make and pass a law entitled, "An Act for the Incorporation of Religious Societies." And, Whereas the "Episcopal Society of Christ Church, Cincinnati," are desirous of availing themselves of the benefit of said Act, by being Incorporated agreeable to the terms and stipulations thereof, whereupon not less than ten days' notice was given as required by the first section of said Act, that is to say, on the sixth day of May, in the year of our Lord Eighteen hundred and twenty-one, at the time the congregation was assembled at their usual place of meeting for public worship, that the Reverend Samuel Johnston did then and there proclaim and make known in the presence of the Congregation, that a meeting would be held at that place on the ensuing seventeenth day of the same month at Three O'clock in the afternoon, for the purpose of holding an election to elect the proper officers, and to perform such other requisites as might become necessary for the incorporation of the said Society. Be it also remembered, that at the same place, and upon the same day, to wit, on the sixth day of May, Eighteen hundred and twenty-one, a written notice was set up in a conspicuous place upon the Door of the Church edifice, giving notice of the intended meeting to be held on the said seventeenth day of May, Eighteen hundred and twenty-one as aforesaid, and the object of said meeting.

In pursuance whereof, Be it known, That the members of the Society did assemble and meet together at the place aforesaid, and at the time mentioned in the notice aforesaid, and not less than twenty members being present, did then and there agree and determine to make and hold an Election to elect two Church Wardens and nine Vestrymen to serve until Easter Monday next, the day appointed by the usage and Canons of the Episcopal Church for holding elections, and which is provided for by an Act entitled "An Act to amend the Act entitled an Act for the Incorporation of Religious Societies." Whereupon Simon Hailman was appointed Judge, and Joseph Cowdin, Clerk of the said election: To all which proceedings I bear Testimony. Given under my hand this 17th May, 1821.

ETHAN STONE, *Moderator,*
Appointed by the Meeting.

Attest, JOSEPH COWDIN, *Clerk,*
Appointed by the Meeting.

APPENDIX

I, Simon Hailman, do hereby certify that on this seventeenth day of May, Eighteen hundred and twenty-one, an Election was made and held at the Edifice of Christ Church, Cincinnati, by the Pew-holders and members of said Church for the purpose of electing two Church Wardens and nine Vestrymen, to manage the affairs of the Society until Easter Monday next; when on closing the polls and counting the ballots, it appeared that the following named Gentlemen were duly elected, to wit, Ethan Stone and William Ruffin, Wardens. Griffin Yeatman, John Jolley, Edward Hallam, Edward C. Smith, Samuel Borden, William Oliver, Luman Watson, B. E. Bliss and Richard Fosdick, Vestrymen.

JOSEPH COWDIN, *Clerk.*

SIMON HAILMAN,
Judge of said Election.

Hamilton County, to wit,

Be it remembered, that on the seventeenth day of May, 1821, before me, the subscriber, a justice of the peace in and for said County, personally appeared Ethan Stone and William Ruffin, Church Wardens, Griffin Yeatman, John Jolley, Edward Hallam, Edward C. Smith, Samuel Borden, William Oliver, Luman Watson, B. E. Bliss and Richard Fosdick, Vestrymen of Christ Church, Cincinnati, who, severally took an oath faithfully to discharge the duties of their respective offices agreeable to the third section of the Act, entitled "An Act for the Incorporation of Religious Societies."

Witness my hand and Seal the day and year above written.

JOHN MAHARD,
Justice of the Peace.

(Seal)

APPENDIX

CERTIFICATE OF CONSECRATION
of the
NEW CHURCH EDIFICE
Fourth Street, Cincinnati
By
BISHOP McILVAINE
October 30, 1835.

WHEREAS the Church Wardens and Vestrymen of Christ Church, City of Cincinnati, in the Diocese of Ohio, have by an instrument this day presented to me, appropriated and devoted a house of Public Worship, erected by them in the said city to the worship and service of Almighty God, the Father, the Son, and the Holy Ghost, according to the provisions of the Protestant Episcopal Church in the United States of America, in its doctrines, discipline, and worship, and by a congregation in communion with said Church and in union with the convention thereof in the Diocese of Ohio:

And whereas the same Church Wardens and Vestrymen have by the same instrument requested me to take this said house of worship under my spiritual jurisdiction as Bishop of the Diocese of Ohio and that of my successors in office, and to consecrate by the name of "Christ Church, Cincinnati" and hereby separate it from all unhallowed, worldly and common uses and solemnly dedicate it to the Holy purposes above mentioned:

Now therefore know all men by these presents, that I, Charles P. McIlvaine, by divine permission Bishop of the Diocese of Ohio, acting under the protection of Almighty God, have, on this thirtieth day of October in the year of our Lord One thousand eight hundred and thirty-five, taken the above mentioned house of worship under my spiritual jurisdiction as Bishop aforesaid, and that of my successors in Office, and in presence of divers of the Clergy and Public congregation therein assembled, and according to the form prescribed by the Protestant Episcopal Church in the United States of America have consecrated the same by the name of Christ Church, Cincinnati. And I do hereby pronounce and declare that the said Christ Church, Cincinnati, in the city aforesaid is consecrated accordingly and thereby separated henceforth from all unhallowed, worldly, and common uses, and is dedicated to the Worship and Service of Almighty God, the Father, the Son, and the Holy Ghost, for reading and preaching his holy word, for celebrating his holy sacraments, for offering to his glorious majesty the sacrifice of prayer, praise and thanksgiving; for blessing his people in his name, and for the performance of all other holy offices agreeably to the terms of the covenant of Grace and Salvation in our

Lord and Saviour Jesus Christ, according to the provisions of the Protestant Episcopal Church in the United States of America, in its doctrines, discipline, and worship. In testimony whereof I have hereunto affixed my seal and signature at Cincinnati, the day and year above mentioned and in the third year of my consecration.

CHAS. P. McILVAINE,
Bishop of the Protestant Episcopal Church, in the Diocese of Ohio.

(Seal.)

KENYON COLLEGE AND BISHOP CHASE.

FROM BISHOP McILVAINE'S ADDRESS AT THE LAYING OF THE CORNER-STONE OF BEXLEY HALL, NOVEMBER 23, 1839.

In the year 1817 was organized the Diocese of Ohio. Two years after, the Right Rev. Philander Chase was consecrated its Bishop. After nearly four years of the most fatiguing and self-denying missionary labor in all parts of this extensive country, then so much more unsettled and uncultivated than at present, endeavoring not only to seek for Christ's sheep that were dispersed abroad in this wilderness, and call others to the same fold, but to obtain and send forth other laborers into a field so vast and destitute; and after having urgently addressed the other dioceses through their Bishops in behalf of the great necessities of the West, supplicating assistance in procuring and supporting missionaries; at length, in the year 1823, he had the pain to find that for all the wants of Ohio (the farther west being entirely destitute of an Episcopal ministry) there were only *six* clergymen of our church, and scarcely any hopes of their increasing for a long time to come.

Under the pressure of this want, the necessity of an effort to raise up laborers for the destitution of the west, from among the sons of the west, upon western ground, and in western habits and circumstances, and with all possible economy to themselves, became most evident, and was deeply impressed upon the mind of Bishop Chase. It seemed an only refuge. The first project of a Theological Seminary was then formed. An improved farm, with buildings on it, situated near the town of Worthington, offered by Bishop Chase for the purpose, was the first endowment of the institution. There it was intended that a course of education for the ministry, such as is now commanded in our present preparatory schools, carried on in our collegiate branches and completed under our theological professors, should be conducted under one roof until more enlarged means and accommodations could be obtained. "It is understood," says Bishop Chase, writing at that period, "that this institution is to

be under the immediate care of the Bishop for the time being, or his substitute, assisted by two or more professors of sacred learning, and a grammar-school teacher." It was not intended to exclude from that infant Theological Seminary, students who were not contemplating the ministry to whom, however, the studies preparatory to theology would be as applicable as if they were. Thus was established on the estate of Bishop Chase, near to Worthington, the institution of which the present is not, in any essential respect, an alteration, but only a growth and expansion. That was the child, this is the man; the features of the latter being different from those of the former, only in their greater strength, development and prominence.

In the latter part of the year 1823, the prospect of securing the necessary means of sustaining the Theological Seminary thus projected, from contributions in this country, was so discouraging, that, with the advice of the Convention of the Diocese, Bishop Chase departed for England, hoping to find in our mother land and Church, a more effectual, if not a more ready help. His mission was most warmly welcomed by our brethren of the Church of England, and his object liberally patronized. He returned in 1824, with about $25,000 for the contemplated Seminary, bestowed on the express stipulation that the essential features of the original plan, particularly that of entire identity with the Episcopal Church, through the Bishop of the Diocese, should be the basis of all subsequent arrangements.

ADDRESSES AT THE BANQUET GIVEN BY THE CENTURY CLUB ON THE EVENING OF MAY 17, 1917, AT THE HOTEL GIBSON.

Extract from address on "Jesus and Nationalism," by Dr. W. S. Rainsford.

There has unfortunately been built up the belief in all these ages that Jesus Christ was the greatest man that ever lived, because in him alone was the spirit of God. That is all nonsense. You can not separate man from God, for the spirit of God is in all men. And Jesus sought to teach them that the life of God would express itself in man as it never expressed itself before. We have all made the mistake, as I see it now, of limiting God's power to express himself in man, of showing forth the holiness and beauty of God in man. He spake in a new and matchless tongue; he said, "Ye will express God in you; ye will do things that I can not do; ye will live lives that I can not live." This was the realization that he felt was to come to his disciples and which to-day is being worked out in the world as it never was before. This is the real incarnation.

Incarnation does not mean that God was resident in one man long ago only, but that God is resident in every man; that is the meaning of the incarnation, that God is in man working out his will in this world. That is the meaning of incarnation that we are just beginning to understand. That is the meaning of democracy.

You say that is a jump from religion to politics? Not a bit of it; it is bringing politics where it belongs, into religion. That is democracy. Jesus was the great Democrat. Frank Nelson will bear me witness that one or two of us tried to teach this long ago, that the kingdom of God is in man. That means that God is going to win out in this world; and Jesus was the first that said it, that there is more good in man than bad, that there is more God in man than beast, and therefore it pays to make men democratic. If there is more beast in man than God, then it does not pay. If there is more bad in man than good, then it does not pay to try to educate him, to try to make him free; but if there is more good in man than bad, more God in man than beast, then belief in the name of God, belief in education, will not make the world bad. That is democracy, that is what the world is in the throes of fighting for now.

And I say, that when man grasps that idea that in the plain, common, poor, broken fellow that walks the streets there is more God than beast, then you will take hold of his hand with new hope in your heart, new warmth in your grasp; you will lift him up and in time will arouse the power within him so that he will try to follow Jesus; and that is the thing that is going to help the world to-day.

But let me leave that for a moment. The subject is so tremendous that I have to jump from point to point. We have come to an antithesis in the world to-day. A great superbly organized body of people in Central Europe, a peculiar class of people, have set themselves deliberately to work to give expression to a theory of life that professedly is based on the idea of evolution; their idea of evolution being that the strongest have the right to rule, that might makes right. That is a false idea of evolution. We can see in a moment just how false it is. That might makes right is the idea of the tooth and the claw, "You have got to do what I want you to do, because if you won't, I will lick you." That is the beast overcoming the lesser beast.

So in the development of man there comes a time when a man does not say to his fellow man, "If you do not do what I want you to do, I will lick you;" but he says, "I want to know you; I want to work together with you; and as I get to know you I will trust you a little bit more; and as we trust each other more we will build our homes closer together; and as we build our houses closer together we will begin to commingle

in a thousand ways." And thus, slowly, through the dark, crude forms of the ages evolving, hand clasps hand, and man finds unity with his fellow man an instrument that is stronger than the claw and the tooth.

Bishop (addressing Bishop Vincent), that is evolution along the line of democracy. Man finds something in his fellow man with which he can unite, with which he can co-operate, with which at last some sweet beginnings of sympathetic life are felt. That beats the tooth and the claw every time. That is democracy.

And those who stand for that, and those who oppose it, are the two mighty forces in the world to-day; and we can not hesitate a moment which is going to win; and in a speech for which I profoundly thank God—I wish it had been spoken two years and a half ago—a speech that I believe to be greater than any speech made by any President of the United States since Lincoln made that immortal speech at Gettysburg, our President has given the mighty keynote of this war as no writer or speaker on this side of the ocean has given it, when in words that will live as long as the American Republic lives, he said, "The world—and I speak for all of the United States—the world has got to be made safe for democracy!" That is the teaching of Jesus; and for that, so help us God, we are willing to give our lives; because in that we are standing for what the Master said; we are standing for the truth that there is more good in man than bad, more God in man than beast; and we won't allow the beast with the claw and the fang to come back and say that the superior and final form of human civilization is the form of the claw and the fang. And while we were arguing these things, theorizing about these things, the world seemed to be going on its upward way, then all at once the fury of the combat was on, and from over the land came the response. The churches have all felt, everybody has felt, that through this great war Almighty God was preparing to bring about a great change in the lives of the nations, a vast new birth among the peoples of the earth, so extraordinary that none of us ever dreamed it possible; and there came to us the story of millions of men crushed, beaten, knouted, hounded, shot; and from out of the crushed, beaten and bleeding, and inarticulate mass of men there arose the most wonderful thing the world has ever seen. Some people are turning around and saying, "Why, what makes you talk that way? The conflict will soon be over and men will not then be dying any more. Russia is all divided; the war will soon be over." Yes, it may be so, but you cannot suddenly rearrange millions of men under a new organization in the field under men by whom they have been betrayed to death and suddenly torn asunder. But can not any man see that the vast democracy on the east, the glorious de-

mocracy of France on the west, and poor old England that has given of her best, can you not see that in these there is a mass of dynamite under the very seats of the Hohenzollerns that will send them all—[Loud and prolonged applause drowned the remainder of the sentence.]

You may depend upon it that there are in the affairs of men those quiet forces that are constantly at work, and that can not be stopped. You may build a breakwater that abides the advance of the sea, but a small microbe, a thing that crawls into the piles, and eats, and eats, and eats its way, at last works a dissolution and a ruin that the might of the waves can not make; and I believe that once this mighty American people grasp this idea, I am not exaggerating when I say that when they grasp this idea that man can live with man, can understand man, and can love man, such as the Russians have proved, you have got there the germ of a larger evolution which over and above all the terrible conflict in Europe means that the spirit of Jesus is back on this earth. You think I have exaggerated, perhaps; but, gentlemen, the very first thing that the Russian democracy did when it felt itself free—perhaps it was a foolish thing to do; personally, I fancy it was—but what was the first thing they did? The first thing that great Russian democracy did in its initial hour of freedom was to pass a law which put it out of their power to put to death thousands of those who had so betrayed the Russian people that tens of thousands of their soldiers were not even provided with munitions; yet the people passed a law which abolished the capital punishment of those that had betrayed them. That is the most extraordinary thing that has ever been done; it is the spirit of Jesus that says, "Forgive them, for they know not what they do." A democracy will not always do wise things; none of us can. But let us go out with all of our might and with all of our hearts, filled with the wonderful new hope, and do our part for the betterment of the world; this is true democracy. When in spite of conditions in Russia the United States makes them a free gift of one hundred thousand dollars, it shows that we are extending something more than mere sympathy to those our brothers across the sea.

Some one says, "Can not the same happen quickly in Germany?" I do not think so, for this reason: For fifty years there has not been a Russian poet that I know, or a novelist that I know, or a musician that I know, or an artist that I know, who has not been an idealist, from Tolstoi to Turgenev. That is the reason; and those men do not think in terms of Christianity; they do not believe in God; you will find all of them in theory agnostic, some of them think they are atheists; yet there is moving in them the spirit of God. So absolutely true are the words of Jesus spoken two thousand years ago that, although many of them would not dare to use his name, or would not

choose to use his name, yet instinct with his spirit they stood naked-breasted before the whole world and passed the most wonderful and absolutely gracious law that has ever been passed by any nation that had been betrayed and enslaved the way they were. If that is not Christianity in these days, I would like to know what it is.

And so, brothers, brothers! we come back to our own task, our own job of helping forward these great things, of lending a helping hand to this great work; to show that we who have been a democracy for all this long time can do something to lead with our older life the younger life that needs our leading. Shall I tell you how we are going to do that, brothers? Each profession must do its own house-cleaning. I am not going to say more to-night than to simply express impersonally my thought that these are wonderful times when we see that Jesus is really saying to us, "Your eyes are seeing that which no other eyes have seen; your ears are hearing things that no other ears have heard." And what are you going to do about it? Are you simply going to let your opportunity go by? No, we will take our opportunity; but, please God, we have got to do something more than that, gentlemen; we have got to do something more. This splendid Parish House of yours that I have been delightedly going through stands for a big thing, but we have got to carry out this same idea to an extent that we have never deamed of yet. We have got to clean house, gentlemen; we have got to clean house. We have got to get this idea of a religion that is broader and grander than simply the saving of a man's own soul. We have got to have a Christian religion that will clean up the professions from top to bottom. We have got to have a Christian religion that gets into the practice of the lawyer, that gets into the practices of the politician, that gets into the methods of the business man, that will get into the life of every man and so change it that it will conform to the religion of Jesus Christ. We have outgrown the age-long idea of a religion whose overwhelming conception is that of individual safety. We have got past that; it won't satisfy the world any longer. We can not go back to the hell of Billy Sunday, no matter how much you say; we can not do it, for it is a false idea of God, it is a false idea of Jesus, it is a false idea of man; for man was not born to be damned. What a beastly idea, that man is to be thrown into an ever-burning pit, where the devil rakes hot coals constantly between his toes! We can not have an idea of God as a God that allows the devil to shovel live coals upon tortured souls in hell. Good Lord! What rot the whole thing is! We have to have the religion of Jesus that says, "You are my child; go into the world and live as the Child of God should live." Do not seek to save your soul because you are afraid of being damned, but be willing to lose

your soul for others, that you may save it in the losing. Even lay down your life to serve.

We do not know about the future. What do we know about the future? Any moment may change our conception of the future. What the future has for us I do not know; but I know that God is able to give the man that tries to follow him a concept of a life of service for his fellow man which alone will satisfy the soul of man and fit him for God's great work; and if God thinks I am worthy of going on after this life, I will go on; if he does not, I will not. If the candle does go out, let it go out. If the candle is going to burn afterwards, it will burn—I do not know—I am content to follow Jesus, and try to serve him; that is what I want to do.

That is the thing that America wants to come to to-day. That is where the world is leading us to-day. But, boys, it means house-cleaning; it means that each one of us must try to clean up his house, and live our lives orderly and truly as we ought to live if we follow Jesus, who said, "For this cause was I born into the world, to try to be true." That is a very hard thing to do, to be true. Any man who says that he does it, of course does not understand what a hard thing it is to do. But that is one of the things we will have to face in the world after this war is over, what we will have to do.

I believe, as I stand here, that the old walls of the church organization are going to tumble to pieces. I do not believe in national churches. We see that great good man, the Pope, sitting trembling on the fence, afraid to help Belgium because it might hurt his chances of temporal power by going against Austria. We have seen the English Church making all sorts of mistakes, just because the Archbishop of Canterbury did not know better and would not let the English clergy go to war; yet those men have gone where thousands and tens of thousands of their countrymen went, their cassocks covered with an infantry jacket. Church walls are tumbling down. Why? Because the mighty spirit of Jesus is working in the souls of men now as never before.

The poor ignorant boy that goes off to the war, not knowing its nature, and as he steps over the trench, steps to death, is giving the best he has to the best he knows. That is religion.

I defined religion thirty years ago in St. George's Church, and I will stand by that definition still. I am afraid to try to add anything to it. A very great lawyer in this country said to me, "You do not know in how many cases in court that definition has helped me in my findings on the bench, and I want to thank you for it." Here it is. You fellows can stick it in your heads: "Religion is giving the best you have to the best you know." I think that will wear and wash. "Religion is giving the best you have to the best you know." Those fellows that have gone

to die in the trenches, God knows how many of them were poor weaklings; but when they died they were stepping up after the Master—a long way behind, perhaps—but he won't turn them down; they were giving the best they had to the best they knew. They make us feel that there is something, after all, in the ordinary man.

Business is not simply barter; business is exchange. You business men can preach that better than I can. But you know you do not practice it. Business is not getting the better of the other fellow; it has got to be exchange, which is a higher thing. And now you will say that I am getting into something that is not my job.

But to return to my subject, we have got to come back, and the world has got to come back to a new sense of the reality of brotherhood, that men are all brothers. We have got to get back to that reality. It was the getting away from that that produced the conditions that forced us into this war. The common man does not want war; the man that lives in the open does not want war. Certain men, because of their own jealousies or evil purposes, have forced millions of men to war, and that has got to stop; and the thing that is going to do that is Christian democracy.

And so, in conclusion, I want to say that if we are going to help stop it, we must not simply give our money, or give our help; but, gentlemen, you fellows have got to carry on the work that we old men can not undertake because we can not do much more, and you must see to it that you have a better vision than we in the older time had of Jesus; see that you have a better understanding of your fellow men than we had; and go forward with a new meaning of life, a new understanding of men. Give, and it shall be given unto you. Give your life, give your sympathy, give your money, give your love to your fellow men, and you will find that they will pay you back.

Seth Low, who is now dead, said to me shortly before he died, "I have been Mayor of Brooklyn; I have been Mayor of New York; I have been President of Columbia College; and I want to say to you, Rector, that I feel that ten years' contact with the people who come to St. George's Church has taught me more of the meaning of democracy than all the other experience I have had of my fellow men;" and he spoke the truth. When you meet your fellow men on the conditions that the church offers, following out the teachings of the democracy of Christ, filled with the purpose that Doctor Goss spoke of, and do something to promote a clear light and a better day, you do something, ah! yes, you do something to bring back that old Gospel with new power, in the spirit of those brilliant men who have filled the pulpit of Christ Church; the fulfillment of the saying of the prophet of the Lord: "The spirit of the Lord is upon me,

because the Lord hath anointed me to preach good tidings to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

Address of Rev. Frank H. Nelson, Rector of Christ Church.

MR. TOASTMASTER AND GENTLEMEN:

Of course I am only a milestone on the way. It is my privilege to be here when Christ Church celebrates its Centennial.

It is a privilege to be the Rector of Christ Church, an office that I did not take with any great avidity seventeen years ago, that I have held with fear and trembling in the seventeen years that have followed.

There is no Church that I know of in this country, not excepting that Church in which I came to some little vision of God, to some little understanding of democracy, under the leadership and vision of the man whom every man who has worked under him loves with a passion and an understanding that perhaps some of you men can understand a little to-night—after hearing him.

There was a book dedicated to him some years ago, and the text of the dedication was: "To a great soul, who has seen a vision and shown it to men—my friend, William S. Rainsford!"

That man has been to us who worked under him a prophet of God, and a revealer somewhat, as we were able to receive it, of the greatness of man.

We came out here because he sent us, he told us that we ought to come—not because we wanted to come. Stein and I both had lived always in the East. It was all the America that we knew, and it seemed a desirable place to live, just as those of you who have been born here think that Cincinnati is the most desirable place to live, because it is your home. But he, with a larger vision of America, and a larger vision of the calling of God to a man in the ministry, sent us here to do what we could. As he said a few minutes ago, Alexis Stein not only found himself here, but his heart-strings were tied here as they were to no other place that he ever lived; and to the day of his death Cincinnati and Christ Church were first in his affection and made the strongest appeal to his imagination.

You have not been able to get rid of me in these eighteen years since I came, which only shows how close I have clung to Christ Church and to Cincinnati, until it is the place I love above all others, and it is the place I believe has the best people in this land; the place where there is the greatest opportunity

for progress, for service, for achievement, that I know of in this land.

There is no Church like Christ Church—begging the pardon of Dr. Goss, of Dr. Dunlop, of Dean Purves, of Mr. Hunter, of Mr. Eastman, and of any others that may be here from other Churches!

While inadequately we have striven to see our vision of God in the face of Cincinnati—not in the faces of individuals in the congregation of Christ Church, but in the faces of Cincinnati—we have believed, however inadequately we have expressed it, that the mission of the Church, of Christ Church, is not to the members of Christ Church, but is with the members of Christ Church to the city of Cincinnati, and then to the State of Ohio, and then to the United States of America, and then to the fellowship of man throughout the world.

The Parish House stands, as you know, not as a private possession of Christ Church, but as a trust in the hands of Christ Church for the service of manhood and womanhood in Cincinnati; whether they are Jews, or Roman Catholics, or Presbyterians, or Methodists, or atheists, or agnostics, or haters of their fellow men.

It has been there as the servant of God to try to do what it can. As the Rector said—we never think of him as anything but "The Rector"—as the Rector said a minute ago, to help man to see his fellow man, and when he sees him to trust him a little, and at last to love him; and those of you that have lived in that House know how, bit by bit, you have learned to know some other men than you knew before, and to trust them, and to come at last sometimes—with some, I think, at any rate—to love them; and out of that trusting and of that loving comes a fellowship in the city and a vision of fellowship in the city which makes Cincinnati a better place to live in because more democratic. And I believe—not in any spirit of boasting at all, believe me—for no one is more ashamed of the little that I do compared to what I ought to do, than I; yet I believe that it is true that Christ Church, with that little sign outside, "Come in, and Rest, and Pray;" that Christ Church with the open door between the Church and the Parish House; that Christ Church with the Parish House standing beside the Church, and giving that Parish House to the free use of anything that is for the welfare of the people of Cincinnati and of the world, has helped the cause of democracy and fellowship in Cincinnati to a little extent.

You know how fellowship has developed in Cincinnati that very remarkable thing that we call the Centralized Budget that we have here now each fall, when all of the social service organizations in the city come together and each lays its budget before the others for criticism, for examination, and for chal-

lenge; an agency that ties together the city not only in co-operation, but in fellowship to serve the welfare of the whole city; not of any part of it or of any cause in it, but the whole of it. That is an expression of democracy and of fellowship that twenty years ago would have been unbelievable and inconceivable. But it is of the years to come that we must think and to which we must look.

Christ Church has ended its first one hundred years. It is no part of ours to boast of that, nor do we speak of it in any boasting fashion, for it is not we here who preserved Christ Church for one hundred years; most of us have been in it but a little time. It has come down to us through the faith of the fathers. It has been given to us in trust; and in this newer time there has come to us, inevitably because of the times, some vision of a social religion, of a religion expressing itself in fellowship and of the will to fellowship; there has come to us somewhat of the vision that it is for us in the days to come to see that Christ Church, if it is to live for another hundred years, shall deepen that vision and spread it abroad.

We are not very democratic, as a matter of fact, yet, are we? There are differences of class, there are differences of association. We come into church Sunday after Sunday; we come into the Parish House week-day after week-day; and we do not know each other very well, and we go out to our own separate lifework and think very little about each other's welfare. And perhaps that is inevitable.

Such a change as the democracy of Jesus comes slowly; it is a process, it is a living thing; as the Rector says, it comes with pain and travail; it can not be won easily; it can not be satisfied with a word here and there; it must be wrought out in pain and sacrifice, it must be wrought out by putting behind us our private feelings, and our prejudices, and our class suspicions, and our religious differences, that religious difference which is so serious in this country between the Roman Catholic and the Protestant. As you know, I am a Protestant of the Protestants. I do not belong to the Catholic party in the Episcopal Church, I belong to the Protestant party. I believe in Protestantism; I do not believe in Catholicism, I never have, and please God, I never will. I believe in Protestantism; but I believe more, and deeper, and further, and broader, and higher in manhood and womanhood. I can see a vision of God in the man and in the woman, in the Catholic as well as in the Protestant, in the Jew, in the atheist, as well as in the Episcopalian.

What we stand for, as you know, in the Parish House is, that the Roman Catholic comes in there as the Protestant. I believe that we have not suffered by that faith—though sometimes some of you may have thought so. I dare say there are dangers in it; but there is a greater danger in keeping them

out, the danger to our faith in man and to our brotherhood with our fellow man; it is by looking in their faces, by coming to know them and to trust them, that we shall serve the welfare of the city, and the welfare of the nation, better than by keeping our suspicion and by looking at them with suspicion; and we have got to go forward in the years to come in Christ Church to try to make it not a place for the people of Christ Church except as they shall come there to get some vision, some faith, and some inspiration to go back into business, to go back into politics, to go back into every part of our city life feeling that we would like to serve it, to be better business men, to be better citizens, and to be better members of this great country to which we belong.

We have got to try to make Christ Church one of the great centers of the religion of Jesus as Dr. Rainsford gave it to us this evening, from out of which shall come that spirit of fellowship and that spirit of faith which alone can make a city great.

We have got to make it a place to which we can go with pure hearts and fine enthusiasm; and as we go along into the coming years let us go as men and brothers; let us go together; let us go believing so in God that we will have to come to his church to get that faith refreshed and strengthened, not that we may be able to save ourselves alone, but that we may go out and try to help be saviors of many of our fellow men.

Then shall Christ Church so fulfill its function, please God, that some day again, as you had for fourteen months seventeen years ago—some day, please God, you will have a preacher there, a man with a vision of God that he can make men see; a man with a vision of this city and a vision of this nation; a man with a strength and a courage of vision of a great breaking up of the peoples of the earth and of its institutions and customs, a vision so clear and strong that he is not afraid of anything that may happen, of anything that God sends. When man follows that vision there will come that strength and mastery of the things that seem to be destructive, that out of them shall come the Child which is the desire of all nations—the Christian democracy that is to be.

APPENDIX

FROM THE SERMON BY THE RT. REV. BOYD VINCENT, D. D., BISHOP OF SOUTHERN OHIO, ON "THE CONTINUITY OF THE CHURCH," ON FRIDAY, MAY 18, 1917, THE ONE HUNDREDTH ANNIVERSARY OF THE FOUNDING OF CHRIST CHURCH.

More and more we have come in these days to see the social significance of the Gospel; we have come to see that "the kingdom of heaven," preached and ushered in by Jesus Christ, is not merely the organized Christian Church, but rather the ideal of the whole of human society regenerated by the Spirit of Jesus Christ—God's reign at last in the social spirit and lives of men as well as in their individual hearts and lives. We are equally bound, as Christ's people, not only to do right ourselves, but also to do good to others—in every way we can; if we can not bring them to faith and into the Church, at any rate to make them in every other way better and happier men and women, and so make the world better and happier through them. There is preventive as well as rescue and remedial work to be done. We Christians have no right to find fault with the young for indifference to worthy things and for seeking social satisfactions in unworthy and harmful ways, unless we are also trying to teach them better and also to supply them with better places and means of innocent and helpful recreation.

Again: The world is full of evils—physical, moral, social, economic, political. There is something terribly wrong with the whole state of things when so many of our fellow men are still in so much unnecessary bodily need or pain, ignorant or defiant of all moral restraints and decencies, tormented and maddened by the inconsiderateness or unfairness or injustice or tyranny of others. And is all this just to be let alone by the rest of us, to drift on and better itself as best it may? Have we Christian men and women—we, above all others—have we no concern or duty in trying to find and remove the causes of all this? Otherwise—what are we Christians for? Not that the Churches, as churches, are to organize and conduct reform campaigns. That is not their business. Their business is to preach principles—the principles of righteousness and justice, in the Spirit of Jesus Christ. Then it is for Christian men and women as citizens, as members of the community filled with the Christ-Spirit, to organize and apply the studies and the forces needed to remedy such evils. At any rate, no parish ought to be able to go on any longer as a mere comfortable religious club, after it has once heard this call out and up to a

larger, nobler life of *service* to its own community, its country, and the whole world.

And now I need hardly say how perfectly, to my mind, Christ Church, Cincinnati, has already realized all these high ideals. Its new and present era began, of course, with the coming to you, from Saint George's Church, New York, in 1898, of the Rev. Mr. Stein and the Rev. Mr. Nelson. It is hardly credible now that after the Rev. Dr. Gibson was, in 1897, made Bishop of Virginia, some members of your vestry, while still paying a $4,000 choir, were bemoaning the poverty of the parish, and, after a year's vacancy, were thinking of abandonment. Fortunately, all such ideas were soon effectually dissipated by another and very radical idea. Of that the two following letters are interesting souvenirs. The first is from Bishop Potter, of New York: "My dear Bishop: I have your letter of the 14th inst., and beg leave to suggest the Rev. Alexis Stein, of St. George's Church, New York, for the vacancy. He is highly spoken of as a preacher. He is a man in every way of unusual force and ability and of fine fiber." The other is from the Rev. Dr. Rainsford, the then rector of St. George's: "My dear Friend: I am going to give you the greatest proof I can of my love and deep interest in Cincinnati. I have a plan for Christ Church. Here it is. Take *two* of my men—let them work and live together; they could take a mighty strong hold, and do a really good work. I feel sure that in the future many a position of great difficulty can be much better occupied by two men, pulling together, than by one alone. There are two magnificent fellows—dear, dear boys after my own heart—who have been here with me for years; and I shall be *lost* without them, if you call them. Stein (Alexis) is the ablest preacher of his age (28) in our Church in these United States to-day. Nelson (Frank) is a strong, capable man, full of energy and charm and a first-class organizer. This is a big idea, my friend; but I believe God may be in it. It is like offering to cut off both my hands for you." What a fortunate, blessed thing it was for Christ Church just then, and still, that the Church in Cincinnati had made and kept such a friend as Dr. Rainsford; that all the splendid inspiration of his own great personality and great work, focused in those two fine protégés of his, should have been brought to bear on your life; and that we are once more able to tell our great gratitude to him personally present with us to-day.

What the instantaneous and wonderful effect was of putting his plan in operation you all know as well as I: the immediate winning of the love, confidence and support of all hearts and hands; the inspiring sermons; the gradual abolition of that old, long-established, vicious, pew-rent system; the erection of the first parish house for new, aggressive parish and social work;

then, after Mr. Stein's sad breakdown and resignation, the wise elevation of the Rev. Mr. Nelson to the rectorship, with such admirable associates as the Rev. Mr. Melish, Rev. Mr. Poole, Rev. Mr. Attridge, and the others; the stimulating preaching again, and faithful pastoral work; the increased activity and expansion of organized work; the noble gift of the greater parish house to meet the need; and all the manifold results which make Christ Church to-day one of the strongest, most beneficent, and most influential churches in the country. But mere words seem superfluous here; you all know the facts; and, in order to see the whole story at a glance and in the concrete, you have only to look first at the two pictures on your programme—one of the little old first church, the other of your present great church and parish house, keeping in mind the beautiful chapel soon to be added; and then to look at your last Year Book, with the facts and figures of church membership and church offerings, and your endless organizations turning your parish house into a perfect beehive of activities day and night—for spiritual helpfulness, for the moral and social betterment of thousands of young people, and for the promotion of every other worthy public interest. At one time I felt that there was room for real fear here of some of the evils often inherent in merely institutional church work; but the all-sufficient answer now to that fear is found in the manifest present strength of the spiritual life of the parish; in its great congregations of worshipers, in its great annual confirmation classes; in its communicant roll of 1,400, in the Sunday School roll of 500, and in the early communions of three or four hundred young people at a time. How much of all these blessed results is due to the ministry and leadership of the Rev. Frank Nelson you know and feel, as well as I.

And so, to the devoted, successful, modest, beloved and altogether worthy Rector of Christ Church to-day, and to his good and loyal and nobly generous people, I bring congratulations on all that past and joy in all the present, not only from your Bishops, but also from all the fellow clergy and sister parishes throughout the city and the diocese. We do give devout thanks to God for all you have done and are still doing for his glory and the good of souls.

Those past hundred years of your parish history—are they a closed volume now, something complete and separate and apart by itself; or are they rather just a single chapter in the one continuous history of God's people? The men and women who made that parish history—many of them near and dear to you—did they just have their little day and play their part and pass entirely away; and is their spiritual life no longer a part of your parish life, here or hereafter? It would be heartbreaking if we had to believe that that were so.

But the dear God has given us Christians a better faith and hope than that. One of the things modern science has taught us is that there is no new life in this world—not even at birth; and no ending of life, even at death—though there is then a dissipation—and redistribution of the life-forces. Life at birth takes on a new form, a new personality; but there is no new life—there is only newly-communicated life. All life must come from pre-existent life. For life, not death, is the dominant fact in God's universe; death is but an incident. The one continuous stream of natural life goes on from the beginning, forever being checked and turned aside by death at particular points, but never turned back; the main stream forever flowing onward. So with the spiritual life of God's people in any given person or generation. It never ceases, though it seems to disappear, at death; for, though hidden then with God in Christ, it is still part of the continuous life of his people, flowing on through all the generations. Those many dear souls of your spiritual past here—they are still with us in the spirit; still one with us in faith and hope; their good works are still present to inspire us and bless us; we all wait together the final and glorious consummation above.

The writer to the Hebrews, in a wonderfully beautiful chapter, carries us down in thought along the whole line of Hebrew worthies from the beginning, and shows us how they all died in faith and hope, not yet having received the promises; how they all confessed that they were only "pilgrims and strangers" here upon the earth—for they were always "looking for a city which had foundations, whose builder and maker is God." Even so we Christians ourselves—says the writer—"have here no continuing city;" but (in our spiritual life) we too still "seek one to come." In other words, their spiritual life and ours look on to the same consummation; neither is complete without the other. For God, says the writer, "had foreseen some better thing concerning us, that apart from us they should not be perfect." "Nor," he might have added, "could we be made perfect without them." Here is the blessed doctrine of "the Communion of Saints."

It is a peculiar merit of mediæval stained glass that the light, passing through the windows, carries the colors and almost the figures with it, and so fills the whole church interior with a flood of glory and almost of unseen life as from heaven itself. What a comfort, as your parish life and worship and work still go on, to feel that so—all about you, inspiring and blessing you, are the spiritual influences—the witness and the sympathy and the good works—of those who have gone before you here!

Again: Nothing is more real and beautiful in Christianity than the pastoral relationship—the relation of pastor and people, of a shepherd and his own particular flock. Some of the

most tender and grateful and sacred associations of the past are connected with this thought. But although there have been many pastors and many flocks among you, although there is such distinctness, still there is no separateness of interest, in all this. For at the last each shepherd will bring his own sheep with him and call them each by name; but also it will be a comfort to remember that all shall come together then to become parts of the One Flock under the One Chief Shepherd, Jesus Christ, the Lord.

So I can not close without claiming my own large and precious share of interest, also, as your Bishop, in your spiritual past and present. For twenty-eight years I have gone in and out among you, preaching the Word of Life, ministering the means of grace, and learning to love and care for your souls, even more than for my own. I have broken your bread; I have shared your home life; and I have been with many of you in your happiness and in your sorrows. For all these privileges of fellowship and service among you I am very grateful. May God spare us awhile together yet in our glad labors for him. I thank your present Rector and vestry especially for the invitation to speak to you now again on this festal anniversary day.